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ELEMENTARY CLASSICS

EURIPIDES

ALCESTIS

M. A. BAYFIELD M. A.

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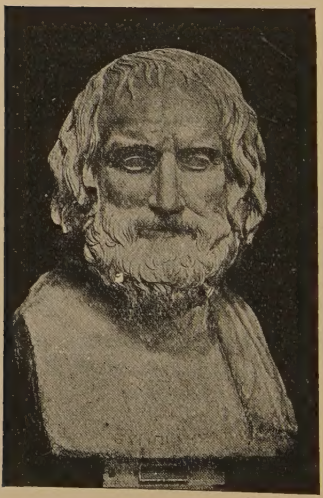

Portrait of Euripides at Naples.
(Arndt-Brunn-Bruckmann, *Porträts.*)

Elementary Classics

Εὐριπίδου Ἄλκηστις

The Alcestis of Euripides

With Introduction, Notes, Appendices & Vocabulary by

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WITH ILLUSTRATIONS

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PREFACE.

THE text of this reprint has been revised with the aid of the *apparatus criticus* of Professor Murray's edition (Oxford Classical Texts). The arrangement of the lines of the lyrics is that of J. H. Schmidt's *Monodien u. Wechselgesänge.*

The Introduction has been wholly rewritten, in order to bring the interpretation of the play into accord with that set forth by the late Dr. Verrall in the essay on *Alcestis* in *Euripides the Rationalist.* In that book and his other brilliant and fascinating works on Euripides Verrall's unrivalled critical genius has restored the poet to the position which he held in the estimation of the ancient world, as the equal, if not the superior, of Aeschylus and Sophocles; showing that, so far from being the mere 'botcher' which since the *Revival of Learning* he has been thought to be, he is a consummate dramatic artist whose work ranks with the very best.

The twenty-five years which have elapsed since Verrall first wrote on the subject in his edition of *Ion* (1890), have not brought forth a single serious

attempt to traverse his main conclusions. His general view may therefore be taken to be now the accepted view, and it would be no longer excusable to offer to young students the defaced Euripides of modern times,—the battered doll which scholars have so long alternately petted and banged about, without proper justification for either mode of treatment. A learner introduced to the real Euripides might like him.

A few notes (on vv. 118, 813, 817, 983, 1151), added since the first edition of this book was stereotyped, will be found at p. 88.

The Introduction is based upon Verrall's essay mentioned above, which I have used as freely as my friend would have wished.

M. A. B.

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PORTRAIT OF EURIPIDES AT NAPLES - - *Frontispiece*

Bust at Naples.

The bust is inscribed ΕΥΡΙΠΙΔΗΣ. The expression is somewhat sombre, an effect heightened by the lank hair framing the sides of the face.

ADMETUS WINS ALCESTIS FOR HIS BRIDE - - - 1

Stucco-relief of a Roman grave.

In order to win Alcestis as his bride, Admetus had to perform the task of yoking a lion and a boar to a chariot. This he performed with the help of Apollo, who served him at the time (Eur. *Alc.* 1 ff.). Admetus here comes before Pelias with the chariot; Apollo walks beside the beasts, carrying a sickle to show his position as a farm-servant under Admetus (cp. Eur. *Alc.* 8), and wearing a laurel-wreath (in token of his divinity). Behind (in the chariot) is Artemis (whose disfavour Admetus earned by omitting to sacrifice to her on the day of his marriage). Alcestis, veiled as bride, stands beside her father. Both Admetus and Pelias have sceptres, as kings.

ADMETUS HEARS HIS DOOM - - - - - - - 1

Painting from the "House of the Tragic Poet," Pompeii.

Apollo obtained from the Fates that Admetus should escape death if he could find a willing substitute (Eur. *Alc.* 12 f.). A messenger has come (from the oracle of Apollo ?) to tell him he must make his choice; he reads the message to the king, who sits wrapped in anxious thought. Beside him is Alcestis (veiled as bride), her right hand thrown over his shoulder; on the right stand Alcestis' father and

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mother; in the background is seen Artemis (or Apollo ?), quiver at shoulder. The other figure is that of the bridesmaid, who starts up in horror. The reproduction must not be supposed to render faithfully the style of the original painting.

THE PARTING OF ALCESTIS AND ADMETUS - - - 9

Roman relief in the Palazzo Rinuccini at Florence.

On the right is a figure (*a*) belonging to another scene. Then comes a youthful female figure (*b*), in sleeveless chiton, perhaps the goddess Peitho, who supports the veiled Alcestis (*c*). Between Alcestis and Admetus (*e*) is the marriage god Hymenaeus (*d*), who walks away in the background, with *inverted* torch, in token of the coming tragedy. Hermes (*f*) links the two scenes together; as the conductor of souls he is concerned with the departure as well as the return of Alcestis. The scenes are divided by the pillar. To the left of it Alcestis (*g*) in her burial shroud returns, while Heracles (*h*), his lion's skin hanging over his left arm, stands at ease, his task performed. The relief is a late and coarse copy of a good original.

THE DEATH OF ALCESTIS - - - - - - - 11

From a Roman sarcophagus in the Villa Albani.

Alcestis (*k*) reclines on a kliné in a dying state; her father (*h*) holds her right hand, while her mother (*i*) bends towards her. An attendant (*l*) stands at the head of the bed. The two children of Alcestis (Eur. *Alc.* 311-319, etc.), a boy (*p*) and a girl (*o*), are at the steps beside the bed: all are in attitudes expressive of grief. The scene to the left of this is an earlier one; Admetus (*d*) accompanied by his spear-bearer (*c*) argues with Pheres (*f*), who is also attended by a spear-bearer (*g*); between them is another spear-bearer (*e*). Farther to the left are an attendant (*b*) and Alcestis (*a*) herself, who has heard the conversation and is about to come forward and interfere. The two figures (*m*, *n*) on the right are again Admetus and Alcestis, and in more complete representations Heracles and an attendant are also present; but the

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explanation of this scene is not clear. It can hardly represent the parting of Heracles from the reunited husband and wife.

THE DEATH OF ALCESTIS - - - - - - 11

From a Roman sarcophagus in the Vatican.

The sarcophagus was made for C. Iunius Euhodus and his wife Metilia Acte, about the middle of the second century after Christ. This representation of the death of Alcestis varies considerably from the preceding. Alcestis (*h*, whose hair is dressed in the style of the time of Faustina the Elder, and is evidently meant to be a likeness of the deceased Metilia Acte), her mother (*g*, also a portrait) and the two children (*s*, *t*) are in much the same attitude as before. Admetus (*f*) takes the place of her father, and is a portrait of Euhodus; her father (*e*) is in the background. The attendant (*i*) stands at the head of the bed. On the left, Apollo (*d*), carrying his bow, leaves the house (Eur. *Alc.* 22, 23). The snake-encircled tripod helps to identify him. Then come an attendant (*c*), a weeping friend of the house (*b*), and a huntsman (*a*). On the right is the return: Admetus (*k*) gives his hand to Heracles (*n*), who holds his club; between them is Cerberus (*v*) with one lion's and two dogs' heads. Behind Heracles is Alcestis (*p*), veiled in her death-shroud. The three figures in the background (*l*, *m*, *o*) are the three Fates, of whom *l* holds a roll (cp. Eur. *Alc.* 12, 33). On the extreme right are Hades (*r*) and Persephone (*q*) veiled and holding a torch. All this right-hand 'scene' is thus a jumble of the main figures of part of the drama.

CHARON RECEIVING THE DEAD - - - - - 12

Attic vase (lekythos) at Munich. Early fourth century B.C.

Charon, an unattractive figure wearing fisherman's cap (πῖλος) and a short chiton, leaving his right arm free (ἐξωμίς), stands holding his boat (which has a fish-like profile, with the usual eye in the prow) in position. Hermes, wearing winged hat, chlamys, and high boots, and holding his caduceus in his right

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hand, brings to Charon a dead woman, who is closely draped in long chiton and cloak: cp. Horace, *Od.* I. x. 17:

> 'Tu pias laetis animas reponis
> sedibus.'

In this capacity Hermes is called *ψυχοπομπός*, conductor of souls.

The vase on which this is represented is one of the ceremonial oil-flasks (*λήκυθοι*) made for funeral purposes.

THE PARTING OF ALCESTIS AND ADMETUS: WITH TWO DEMONS - - - - - - - - - - - 12

Etruscan vase in the Bibliothèque Nationale, Paris. Third century B.C. (?).

Admetus and Alcestis (their names are given in Etruscan characters) embrace; at either side are grotesque death-demons. The one on the left has a hammer; the other, two snakes.

HERMES LEADING AWAY ALCESTIS - - - - 13

Mosaic in the Vatican.

The figures here are evidently, from their dress (cothurni, etc.), meant to represent tragic actors, and the identification with Alcestis and Hermes seems most probable. Hermes has the herald's staff (*caduceus*, *κηρύκειον*) in his left hand.

HADES AND PERSEPHONE, WITH ORPHEUS - - - 16

Red-figured vase at Naples. Fourth century B.C.

(The vase is much restored; the figures supporting the roof, for instance, are not ancient.)

The king and queen of the lower world, Hades and Persephone, are seated on a kliné in a kind of temple; two libation-bowls and a tympanum hang from the roof; Hades holds a sceptre and a wine-cup (*κάνθαρος*); Persephone, who holds a cross-headed torch, offers him a dish with fruits. On the left is Orpheus (ΟΡΦΕΥΣ) wearing a ceremonial dress and Thracian cap, and playing on his lyre. The instrument is

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of the κιθάρα form, and the knobs to which the strings are attached on the cross-bar are visible. The picture contains a great many other figures.

HERACLES AND THE HORSES OF DIOMEDES - - - 21

Marble group in the Vatican.

A much restored group representing Heracles slaying the Thracian King Diomedes, whose mares he was sent to fetch to Mycenae (cp. Euripides, *Alcestis*, 483 f.).

FUNERAL PROCESSION - - - - - - - - - 21

Terracotta relief found at Piraeus. Early fifth century B.C.

The relief represents an ἐκφορά or funeral. The bier is borne on a cart (note the peculiar wheel) drawn by horses and accompanied by mourning men and women. The woman leading carries a funeral vase on her head. The young man nearest to the bier wears a conical helmet and cuirass; the woman who seems by her position to be the widow of the dead man tears her hair. Another mourner and a player on the double flutes bring up the procession.

FUNERAL PROCESSION - - - - - - - - - 24

From an Attic black-figured vase found at Vulci in Etruria. In the Cabinet des Médailles, Bibliothèque Nationale, Paris. Sixth century B.C.

The dead man is carried on a litter by four men; he is covered with an embroidered sheet. Behind are two mourning women. The tomb is represented by a rectangular stéle, on which is painted a serpent—symbol of the underworld. To the left are a woman with hands raised as if greeting the procession on its arrival, and a man playing the double flutes.

OFFERINGS AT A TOMB - - - - - - - - 25

On a Greek vase at Athens. Fifth century B.C.

This beautiful vase is one of the funereal oil-vases (λήκυθοι) which were used by the Greeks to place in and on the steps of tombs as offerings to the dead. The tombstone is here represented as a στήλη with a pediment, standing on steps. Behind is an oval

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outline, which is meant to represent the mound of the grave, seen in what seems to be a combination of plan and elevation. A sash or taenia is tied round the stéle. On the steps are a series of oil-flasks (λήκυθοι) and wine-pourers (οἰνοχόαι), four of them having wreaths laid over them and hanging down over the edge of the step. The λήκυθοι are easily distinguishable from the οἰνοχόαι, which have a tall handle rising above the lip. A woman is carefully bringing a tray full of offerings—wreaths, sashes, etc. A young man, wearing a chlamys fastened on his right shoulder, and petasos hanging at his back, and holding a spear, watches her. The lekythos, mirror and sash seen above the woman are meaningless; the artist has been accustomed to put them on the walls when painting indoor scenes, and has repeated them here from force of habit.

HERACLES FEASTING - - - - - - - - 32

On a Greek vase at Munich. Late sixth century B.C.

Heracles reclines on a couch (κλίνη) holding a kantharos in his left hand; before him is a table laden with meats. A great vine springs from the ground and overshadows him. At the foot of his couch stands his protectress Athena, holding out to him a flower. She wears a helmet with a tall crest, aegis, close-fitting over-garment, and long chiton. The same scene is rendered with variations (including two accessory figures, and the arms of Heracles) on the other side of the vase. But while the side here illustrated has the figures in red on a black ground, the other has the figures in black on the red ground. The vase thus belongs to a small class which illustrate the transition from the older technique to the newer by rendering the same subject in both ways.

BRIDAL PROCESSION - - - - - - - - 38

Attic painting on a toilet-jar (pyxis) in the Louvre. Fifth century B.C.

The bridegroom leads the bride by her left hand; she is heavily draped, and wears the bridal crown and

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veil; a maid (*νυμφευτρία*) attends her. In the centre are Apollo, with a long laurel-branch, and Artemis, with bow and quiver, present as gods presiding over marriage—*θεοὶ γαμήλιοι*. On the right are, probably, the father and mother of the bridegroom, conversing before the door of his house. This seems to be the most probable interpretation of the various persons concerned.

THE RETURN OF ALCESTIS (?) - - - - - 41

In the British Museum. End of fourth century B.C.

This is the best preserved of the drums of the columns from the second temple of Artemis at Ephesus. The first temple is said to have been burned down on the night of the birth of Alexander the Great; the second one was built soon afterwards. In both temples the lowest drums of many of the columns were carved with reliefs.

The subject of this relief is uncertain; by many it has been supposed to represent the death of Alcestis. Hermes carries in his right hand his herald's wand (*κηρύκειον, caduceus*). On the other side of the female figure is a youthful winged male figure, wearing a sword, and apparently beckoning to 'Alcestis'; if the interpretation of the relief is correct, this must be the god of death, Thanatos. But he is not represented as in any way horrible, and for this and other reasons it is, at least, not the Euripidean version of the story which is represented. We have simply Alcestis between Hermes the conductor of souls and Thanatos; and the connection between them is left for the spectator, who knows the story, to supply. The other figures on the column are worse preserved, and without them we can hardly pretend to explain what we have here.

INTRODUCTION.

1. *The Story and the Play.*

Do you enjoy wit? I mean here the kind that consists in that clever manipulation of the ambiguities of language by which, while one thing is said, another, and perhaps the contrary, is *implied*,—the speaker, in only partial agreement with the witty Frenchman who said 'language was given us to conceal our thoughts,' contriving that it shall express not only what he does not think but also what he does. The dramatist will display it also in the introduction of ambiguous characters and the invention and skilful handling of ambiguous dramatic situations; perhaps, as in this play, in leaving the whole work open to two interpretations. At its best, this kind of wit is one of the most delightful products of educated intelligence, and if it appeals to you at all, you will enjoy *Alcestis* immensely, in spite of the Greek. You will find it really 'as good as a play,' for it is a *tour de force* of ingenious mystification to which there is no parallel in all literature.

The legend of Alcestis may be briefly told. For having slain the Cyclopes, Apollo was condemned by Zeus to serve for a year as herdsman to Admetus, King of Pherae in Thessaly. Admetus treated the god kindly, and by way of reward, Apollo persuaded the Fates to grant that when the time came for the king to die, his life should be spared if one of his family would die in his place. Admetus' only relatives were his aged father and mother, his wife Alcestis, and his two children. The children were too young to give consent, and the parents refused, but Alcestis declared her willingness to sacrifice herself. The day appointed for the death was revealed to the family by the Delphian Oracle, and on that day Alcestis died; but the demi-god Heracles, who was a friend of the king, went down to Hades, and bringing back Alcestis alive again, restored her to her husband. The moral of the story appears to be that kind-heartedness such as was shown by Admetus to Apollo, and still more such devotion as that of Alcestis, the most beautiful feature of the legend, are sure of their reward.

Now, Euripides, with most of the thinking people of his day, did not believe in the gods and goddesses of the Greek mythology any more than we do. Aeschylus believed in them, and Sophocles perhaps half believed, though he appears to have valued the legends chiefly as affording material for the exquisite

creations of his art; but Euripides, who had nobler and purer beliefs about God, held strongly that the Olympian religion was not only false but also harmful, and he made its destruction one great object of his life. To attempt to spread his views by open teaching would have been to risk, on impeachment for impiety, the death which his master, the philosopher Anaxagoras, avoided by flight from Athens, and which Socrates actually suffered a generation later. But he was a poet as well as a philosopher, and the theatre thus being open to him, he determined to use it for his purpose. Out-spoken attack was indeed no more possible on the stage than in a lecture-room, but to Euripides that fact presented no hindrance; it only led him to adopt a method that was even more effective for his purpose,—the deadly method of *insinuation*. Like the other tragedians, he continued to use the old legends about the gods for the framework of his plays, but with an absolutely unrivalled skill, while pretending to present them as true, he contrived to imply that they were false,—that the gods themselves were mere inventions, and that the Delphic Oracle, the centre and mainstay of the religion, was no more than a gigantic money-making concern founded on superstition and sustained by systematic fraud.

Let us now see how Euripides deals with the story of Alcestis, first recalling what we know to have

been his opinions on three of its essential features. (1) He did not believe that any mortal who had died could come back to life again. (2) He did not believe in the existence of such personages as Apollo and Death, who appear in the prologue of this play. (3) He believed that Heracles, if he ever existed, was a man of rare strength and courage, but with a taint of madness in his blood, whose genuine exploits the people of his wonder-loving age exaggerated into marvels, declaring that the doer of them must be a son of Zeus, although he was in reality the son of Amphitryon. In his moments of intermittent madness Heracles himself also believed that he had done these marvellous things, and that Zeus was his father. This conception of the hero is elaborated by Euripides in *Hercules Furens*, one of his finest works.

The Prologue of our play consists of a dialogue between Apollo and Death. How does the poet paint them? By one of his most successful devices, not as gods at all. Neither about themselves nor the tone of their conversation is there anything divine or even impressive. To quote Dr. Verrall, "The question whether Alcestis shall die, or whether Death shall take instead of her one of the old people, is discussed between them exactly as two well-bred landlords, neighbours in the country and living on bad terms, might discuss a question of encroachment

or ancient lights." Note that, since a god appears on the stage, this scene is no part of the play proper, and that the observation applies to all prologues and finales of Euripides in which a god or goddess takes part. The true plot of each such play (the play within the play) is concerned with purely human interests alone.

The action begins with the entrance of the Chorus, who are a few of Admetus' personal friends. It is the day appointed for the death of Alcestis (a fact not known to the public of Pherae), and Admetus has summoned them privately to take part in the funeral. As a queen, and such a queen, she ought to have a magnificent funeral, attended by the whole populace, but the king dares not yet face his people; he fears the jibes and insults with which they are only too likely to express their opinion of his cowardice. However, some followers other than servants there must be, and these friends furnish a bare minimum. The Chorus learn that the queen is not yet dead, but is dying. Ere long Alcestis comes out, attended by Admetus and the children; she is presently laid on a bed, and after a long speech and talk with her husband, apparently dies. At least everyone present believes her to be dead, though none of the ordinary means are employed to ascertain the fact. She may, for aught that is shown, have fallen into a long swoon, overwrought

as she naturally was by her expectation of dying on this day, by an exhausting morning in the palace, and by the distressing scene of farewell with her husband and children. However the truth may be, she is borne into the palace as dead, followed by Admetus.

Heracles, who is on his way to Thrace, now enters, and is soon joined by Admetus. He is shocked to see his friend in mourning, and would seek hospitality elsewhere in Pherae. Admetus by a series of ingenious equivocations gives him to understand that the dead is a woman 'not of his own family' (which is in one sense true), and in order that the news of a death at the palace may not spread to the town, where Heracles has other friends, persuades him to stay This concealment of his trouble by the king puts Heracles into a false position, and as we see later, his pride is deeply wounded by such treatment at the hands of one who calls him friend. He is accommodated in guest-chambers outside the palace and away from the front. Admetus enters the palace, and shortly reappears with the 'body' of Alcestis, whom he is about to bury *at once!* The regular practice was to allow several days to elapse before the funeral, and there was a disposition unduly to extend the interval; why, then, is Alcestis, her husband's dearest and a queen to boot, hurried to her tomb with this dishonouring haste? In the legend

Admetus was doubtless represented as burying his queen with a public funeral of the utmost magnificence and after such an interval as natural piety and common usage demanded. For the present the king's desire to avoid publicity may be taken to smooth over the strange innovation, but we must wait a little for a complete answer to our question; only noting by the way that, in Euripides' opinion, the original Alcestis, if there was one, must have been buried on the day on which she died.

Just as the funeral procession is about to set forth, Pheres, the king's father appears, and an unedifying scene of mutual recrimination follows. Its purpose and effect are to justify the secrecy and precipitancy of the burial by letting us hear from the lips of Pheres how well grounded are the king's fears of public censure:

> Thou buriest her whom thou didst murder first!

With a prophecy of vengeance from the family of Alcestis, Pheres departs, and the procession goes on its way.

Heracles now reappears—*rather drunk*, and learns from a servant that it is Alcestis who has died. 'The son of Zeus' shall fetch her back, he bursts out. If he finds Death at the tomb, as he expects, he will wrest her from him there; if not, he will go down to Hades and beg for her release. And he goes off to make good his words.

At this point it will be convenient to consider what sort of a person this Heracles is. As we see at once by the easy familiarity with which he is addressed by the Chorus on his entrance, there is no least ray of divinity about him; in fact, although a large-hearted gentleman and sensitive on the point of honour, he is a not very refined specimen of ordinary humanity. In Dr. Verrall's phrase, he is the "athlete-adventurer,"—a familiar type in the poet's day,—the soldier of fortune, who sells his services to the highest bidder. The servant who waits on him sees in him nothing better than 'a rascal brigand,' and he himself thinks it necessary to assure Admetus (in the final scene) that the veiled woman he brings with him has not been stolen. At this moment he is on his way to kill a king and steal his horses for the man in whose employ he happened for the time to be. Upon occasion, and even in the house of death, and unsolicited by companions, he gets drunk. Such is the character into which Euripides transforms the semi-divine hero of the legend.

'And this adventurer,' some simple spectator exclaims, 'this coarse roysterer is to perform the most solemn and awe-inspiring of all imaginable miracles—the bringing of the dead to life!' 'I do not say that,' replies Euripides with a smile, 'but he is quite capable of *bringing back Alcestis from the tomb*.' 'But

surely the Heracles of your play thinks he is going to bring the dead queen to life?' 'Not at all. The wine has fired his brain, and in the language of his mad moods he calls himself son of Zeus, and talks of wrestling with Death and going down to Hades (of all which you will hear nothing when he returns, somewhat recovered), but he is still sane and sober enough to reflect that a prophecy from Delphi is insufficient to cause the sudden death of a young and healthy woman. He has a shrewd suspicion that she is still alive!'

We now come to the final scene. Admetus returning to the palace (not by the direct route apparently) is met by Heracles, who brings with him a veiled woman, a prize won by him, he says, together with some cattle, in an athletic contest. He begs the king to keep her in the palace until he comes back to claim her. Admetus is unwilling to do this, but at length consents. Heracles then unveils the woman, who is none other than Alcestis. Admetus cannot believe his eyes, and asks if she is a ghost; to which Heracles replies, that he is no necromancer,—or taking ψυχάγωγον (v. 1128) in its literal sense, *not one who brings up souls from the dead.* The king expresses his joy and gratitude, and the dialogue proceeds thus:—'How didst thou bring her back from the lower world?'—'By fighting the power with whom the matter lay.'—'Where didst thou fight

this fight with Death?' (Heracles has said nothing about death.)—'Close by the tomb.' He has 'fought—*the power concerned*': and that is all that Heracles, so eloquent in the previous scene, has to tell of the manner in which the stupendous miracle was performed! Alcestis is not allowed to open her lips. If, however, there was no miracle, and Heracles only recovered Alcestis from a protracted swoon, both his reticence and her silence need no explanation.

The most remarkable thing about this scene, if we miss the poet's purpose in writing the play, is that no one gives the least sign of that kind of emotion which we should expect from people suddenly brought face to face with such a tremendous experience as the return to life of someone who had died. Nobody says any one of the things which such an event should bring inevitably to their lips. The atmosphere of mystery and awe natural to such a situation is conspicuously absent. In Verrall's words, "nothing passes in the long dialogue which would not have been equally appropriate if Alcestis, instead of dying and being buried, had been lost in a mist or had drifted out to sea, and Heracles had been the shepherd who found her or the boatmen who picked her up, and had now brought her back to friends who had ceased to hope." Heracles is perfectly calm; there is no hint that he bears any marks of a recent wrestling with the King of Terrors, nor has he now anything to say of such

an encounter or of a journey to the lower world. On the contrary, his uppermost thought is of the injurious treatment he has received from his friend, and though ostensibly fresh from one or other of these soul-shaking adventures, his first concern is to read Admetus a lecture on manners! The Chorus, who in their last ode reminded the king emphatically that the dead *cannot* return, make no recantation of their settled conviction, but merely observe with what looks like dry humour, 'How unexpectedly things turn out!'[1] And upon that significant comment the curtain falls.

The present play formed the last of a tetralogy (consisting of *Cressae*, *Alcmaeon in Psophis*, *Telephus*, *Alcestis*), with which the poet won the second prize in the year B.C. 439.

2. *Structure of the Play.*

1. πρόλογος, *vv.* 1–76.
2. πάροδος, *vv.* 77–135.

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3. *First* ἐπεισόδιον, *vv.* 136–212.
4. *First* στάσιμον, *vv.* 213–243.

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5. *Second* ἐπεισόδιον, *vv.* 244–434.
6. *Second* στάσιμον, *vv.* 435–475.

[1] This Choric 'tag' (vv. 1159 ff.) forms the conclusion also of *Medea*, *Bacchae*, *Andromache* and *Helen*. In each case its effect is similar to that with which it is used here.

7. *Third* ἐπεισόδιον, *vv.* 476–567.
8. *Third* στάσιμον, *vv.* 568–605.

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9. *Fourth* ἐπεισόδιον, *vv.* 606–961 (with κομμός, *vv.* 861–934).
10. *Fourth* στάσιμον *vv.* 962–1005.

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11. ἔξοδος, *vv.* 1006–1163.

These parts of a tragedy are defined by Aristotle as follows (*Poet.* § 12):—

πρόλογος: all that precedes the entrance of the Chorus.

πάροδος: the first utterance of the whole Chorus (their 'entrance song').

ἐπεισόδιον: all that stands between whole choric songs.

στάσιμον: a song of the Chorus employing neither anapaestic nor trochaic measures. (The name is in contrast to πάροδος, the στάσιμον being sung by the Chorus when *at their station* in the ὀρχήστρα.)

κομμός: a dirge in which the Chorus in the orchestra and an actor on the stage both bear parts (contributing alternate portions).

ἔξοδος: all that follows the last song of the Chorus.

ΑΛΚΗΣΤΙΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΠΟΛΛΩΝ.

ΘΑΝΑΤΟΣ.

ΧΟΡΟΣ.

ΘΕΡΑΠΑΙΝΑ.

ΑΛΚΗΣΤΙΣ.

ΑΔΜΗΤΟΣ.

ΕΥΜΗΛΟΣ.

ΗΡΑΚΛΗΣ.

ΦΕΡΗΣ.

ΘΕΡΑΠΩΝ.

Admetus wins Alcestis for his Bride.
Relief from a Roman Tomb. (*Mon. Inst.*)

Admetus hears his Doom.
Painting from Herculaneum. (*Archäol. Zeitung.*)

ΕΥΡΙΠΙΔΟΥ ΑΛΚΗΣΤΙΣ.

[*Scene: before the palace of Admetos.—Time: morning. Enter* APOLLO *from the spectators' right (the traditional entrance for arrivals from the immediate neighbourhood).*]

ΑΠΟΛΛΩΝ.

Ὦ δώματ' Ἀδμήτει', ἐν οἷς ἔτλην ἐγὼ
θῆσσαν τράπεζαν αἰνέσαι θεός περ ὤν.
Ζεὺς γὰρ κατακτὰς παῖδα τὸν ἐμὸν αἴτιος
Ἀσκλήπιον, στέρνοισιν ἐμβαλὼν φλόγα·
οὗ δὴ χολωθεὶς τέκτονας Δίου πυρὸς
κτείνω Κύκλωπας· καί με θητεύειν πατὴρ
θνητῷ παρ' ἀνδρὶ τῶνδ' ἄποιν' ἠνάγκασεν.
ἐλθὼν δὲ γαῖαν τήνδ' ἐβουφόρβουν ξένῳ,
καὶ τόνδ' ἔσῳζον οἶκον ἐς τόδ' ἡμέρας.
ὁσίου γὰρ ἀνδρὸς ὅσιος ὢν ἐτύγχανον
παιδὸς Φέρητος, ὃν θανεῖν ἐρρυσάμην,
Μοίρας δολώσας· ἤνεσαν δέ μοι θεαὶ
Ἄδμητον ᾗδην τὸν παραυτίκ' ἐκφυγεῖν,
ἄλλον διαλλάξαντα τοῖς κάτω νεκρόν.
πάντας δ' ἐλέγξας καὶ διεξελθὼν φίλους,
πατέρα γεραιάν θ' ἥ σφ' ἔτικτε μητέρα,

οὐχ ηὗρε πλὴν γυναικὸς ὅστις ἤθελε
θανὼν πρὸ κείνου μηκέτ' εἰσορᾶν φάος·
ἥ νῦν κατ' οἴκους ἐν χεροῖν βαστάζεται
ψυχορραγοῦσα· τῇδε γάρ σφ' ἐν ἡμέρᾳ
θανεῖν πέπρωται καὶ μεταστῆναι βίου.
ἐγὼ δέ, μὴ μίασμά μ' ἐν δόμοις κίχῃ,
λείπω μελάθρων τῶνδε φιλτάτην στέγην.
ἤδη δὲ τόνδε Θάνατον εἰσορῶ πέλας,
ἱερῆ θανόντων, ὅς νιν εἰς Ἅιδου δόμους
μέλλει κατάξειν· συμμέτρως δ' ἀφίκετο,
φρουρῶν τόδ' ἦμαρ ᾧ θανεῖν αὐτὴν χρεών.

[*Enter from the spectators' left (as arriving from a distance)* Death, *a shadowy figure in dark drapery.*]

ΘΑΝΑΤΟΣ.

Ἀ· ἆ.
τί σὺ πρὸς μελάθροις; τί σὺ τῇδε πολεῖς,
Φοῖβ'; ἀδικεῖς αὖ τιμὰς ἐνέρων
ἀφοριζόμενος καὶ καταπαύων.
οὐκ ἤρκεσέ σοι μόρον Ἀδμήτου
διακωλῦσαι, Μοίρας δολίῳ
σφήλαντι τέχνῃ; νῦν δ' ἐπὶ τῇδ' αὖ
χέρα τοξήρη φρουρεῖς ὁπλίσας,
ἥ τόδ' ὑπέστη πόσιν ἐκλύσασ'
αὐτὴ προθανεῖν Πελίου παῖς.
ΑΠ. *θάρσει· δίκην τοι καὶ λόγους κεδνοὺς ἔχω.*
ΘΑ. *τί δῆτα τόξων ἔργον, εἰ δίκην ἔχεις;*

ΑΠ. σύνηθες ἀεὶ ταῦτα βαστάζειν ἐμοί.
ΘΑ. καὶ τοῖσδέ γ' οἴκοις ἐκδίκως προσωφελεῖν.
ΑΠ. φίλου γὰρ ἀνδρὸς συμφοραῖς βαρύνομαι.
ΘΑ. καὶ νοσφιεῖς με τοῦδε δευτέρου νεκροῦ;
ΑΠ. ἀλλ' οὐδ' ἐκεῖνον πρὸς βίαν σ' ἀφειλόμην.
ΘΑ. πῶς οὖν ὑπὲρ γῆς ἐστι κοὐ κάτω χθονός;
ΑΠ. δάμαρτ' ἀμείψας, ἣν σὺ νῦν ἥκεις μέτα.
ΘΑ. κἀπάξομαί γε νερτέραν ὑπὸ χθόνα.
ΑΠ. λαβὼν ἴθ'· οὐ γὰρ οἶδ' ἂν εἰ πείσαιμί σε.
ΘΑ. κτείνειν γ' ὃν ἂν χρῇ· τοῦτο γὰρ τετάγμεθα.
ΑΠ. οὔκ, ἀλλὰ τοῖς μέλλουσι θάνατον ἐμβαλεῖν.
ΘΑ. ἔχω λόγον δὴ καὶ προθυμίαν σέθεν.
ΑΠ. ἔστ' οὖν ὅπως Ἄλκηστις ἐς γῆρας μόλοι;
ΘΑ. οὐκ ἔστι· τιμαῖς κἀμὲ τέρπεσθαι δόκει.
ΑΠ. οὗτοι πλέον γ' ἂν ἢ μίαν ψυχὴν λάβοις.
ΘΑ. νέων φθινόντων μεῖζον ἄρνυμαι γέρας.
ΑΠ. κἂν γραῦς ὄληται, πλουσίως ταφήσεται.
ΘΑ. πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης.
ΑΠ. πῶς εἶπας; ἀλλ' ἢ καὶ σοφὸς λέληθας ὤν;
ΘΑ. ὠνοῖντ' ἂν οὓς πάρεστι γηραιοὺς θανεῖν.
ΑΠ. οὔκουν δοκεῖ σοι τήνδε μοι δοῦναι χάριν;
ΘΑ. οὐ δῆτ'· ἐπίστασαι δὲ τοὺς ἐμοὺς τρόπους.
ΑΠ. ἐχθρούς γε θνητοῖς καὶ θεοῖς στυγουμένους.
ΘΑ. οὐκ ἂν δύναιο πάντ' ἔχειν ἃ μή σε δεῖ.
ΑΠ. ἦ μὴν σὺ παύσῃ καίπερ ὠμὸς ὢν ἄγαν·
τοῖος Φέρητος εἶσι πρὸς δόμους ἀνὴρ,
Εὐρυσθέως πέμψαντος ἵππειον μέτα
ὄχημα Θρῄκης ἐκ τόπων δυσχειμέρων,

ὃς δὴ ξενωθεὶς τοῖσδ' ἐν 'Αδμήτου δόμοις
βίᾳ γυναῖκα τήνδε σ' ἐξαιρήσεται.
κοὔθ' ἡ παρ' ἡμῶν σοι γενήσεται χάρις
δράσεις θ' ὁμοίως ταῦτ', ἀπεχθήσῃ τ' ἐμοί.
ΘΑ. πόλλ' ἂν σὺ λέξας οὐδὲν ἂν πλέον λάβοις·
ἡ δ' οὖν γυνὴ κάτεισιν εἰς Ἅιδου δόμους.
στείχω δ' ἐπ' αὐτήν, ὡς κατάρξωμαι ξίφει·
ἱερὸς γὰρ οὗτος τῶν κατὰ χθονὸς θεῶν
ὅτου τόδ' ἔγχος κρατὸς ἁγνίσῃ τρίχα.

[*Exeunt severally.*

[*The* Chorus, *consisting of old men of Pherai, enter from the spectators' right.*]

ΧΟΡΟΣ.

Τί ποθ' ἡσυχία πρόσθε μελάθρων;
τί σεσίγηται δόμος 'Αδμήτου;
ΗΜ. 'Αλλ' οὐδὲ φίλων πέλας οὐδείς,
ὅστις ἂν εἴποι πότερον φθιμένην
χρὴ βασίλειαν πενθεῖν, ἢ ζῶσ'
ἔτι φῶς [τόδε] λεύσσει Πελίου παῖς,
Ἄλκηστις, ἐμοὶ πᾶσί τ' ἀρίστη
δόξασα γυνὴ
πόσιν εἰς αὐτῆς γεγενῆσθαι.
ΗΜ. Κλύει τις ἢ στεναγμὸν ἢ στρ. α'.
χειρῶν κτύπον κατὰ στέγας
ἢ γόον ὡς πεπραγμένων;
ΗΜ. Οὐ μὰν οὐδέ τις ἀμφιπόλων
στατίζεται ἀμφὶ πύλας.

εἰ γὰρ μετακύμιος ἄτας,
ὦ Παιάν, φανείης.—
Οὐ τᾶν φθιμένης γ' ἐσιώπων.—
Οὐ δὴ φροῦδός γ' ἐξ οἴκων.—
Πόθεν; οὐκ αὐχῶ. Τί σε θαρσύνει;— 95
Πῶς ἂν ἔρημον τάφον Ἄδμητος
κεδνῆς ἂν ἔπραξε γυναικός;—
Πυλῶν πάροιθε δ' οὐχ ὁρῶ ἀντ. α'.
πηγαῖον ὡς νομίζεται
χέρνιβ' ἐπὶ φθιτῶν πύλαις. 100
Χαίτα τ' οὔτις ἐπὶ προθύροις
τομαῖος, ἃ δὴ νεκύων
πένθει πίτνει· οὐ νεολαία
δουπεῖ χεὶρ γυναικῶν.
Καὶ μὴν τόδε κύριον ἦμαρ,— 105
Τί τόδ' αὐδάσεις;—
ᾧ χρή σφε μολεῖν κατὰ γαίας.—
Ἔθιγες ψυχᾶς, ἔθιγες δὲ φρενῶν.—
Χρὴ τῶν ἀγαθῶν διακναιομένων
πενθεῖν ὅστις 110
χρηστὸς ἀπ' ἀρχῆς νενόμισται.
ΗΜ. Ἀλλ' οὐδὲ ναυκληρίαν ἔσθ' ὅποι τις αἴας στρ. β'.
στείλας ἢ Λυκίας
εἶτ' ἐπὶ τὰς ἀνύδρους 115
Ἀμμωνίδας ἕδρας
δυστάνου παραλύσαι
ψυχάν· μόρος γὰρ ἀπότομος πλάθει· θεῶν δ' ἐπ'
ἐσχάραις

οὐκ ἔχω ἐπὶ τίνα μηλοθύταν πορευθῶ. 121

ΗΜ. Μόνος δ' ἄν, εἰ φῶς τόδ' ἦν ὄμμασιν δεδορκὼς ἀντ. β'.
Φοίβου παῖς, προλιποῦσ'
ἦλθεν ἕδρας σκοτίους 125
Ἀίδα τε πύλας·
δμαθέντας γὰρ ἀνίστη,
πρὶν αὐτὸν εἶλε Διόβολον πλῆκτρον πυρὸς κεραυνίου.
νῦν δὲ τίν' ἔτι βίου ἐλπίδα προσδέχωμαι; 130

ΧΟ. Πάντα γὰρ ἤδη τετέλεσται [βασιλεῦσιν],
πάντων δὲ θεῶν ἐπὶ βωμοῖς
αἱμόρραντοι θυσίαι πλήρεις,
οὐδ' ἔστι κακῶν ἄκος οὐδέν.— 135

[*A maid-servant comes out of the house weeping bitterly.*]

Ἀλλ' ἥδ' ὀπαδῶν ἐκ δόμων τις ἔρχεται
δακρυρροοῦσα, τίνα τύχην ἀκούσομαι;
πενθεῖν μέν, εἴ τι δεσπόταισι τυγχάνει, [*To the maid.*
συγγνωστόν· εἰ δ' ἔτ' ἐστὶν ἔμψυχος γυνὴ
εἴτ' οὖν ὄλωλεν εἰδέναι βουλοίμεθ' ἄν. 140

ΘΕΡΑΠΑΙΝΑ.

Καὶ ζῶσαν εἰπεῖν καὶ θανοῦσαν ἔστι σοι.

ΧΟ. καὶ πῶς ἄν αὐτὸς κατθάνοι τε καὶ βλέποι;

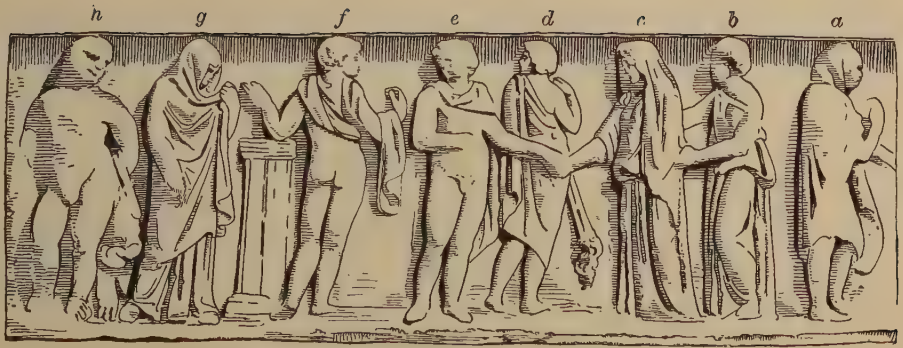
ΘΕ. ἤδη προνωπής ἐστι καὶ ψυχορραγεῖ.

ΧΟ. ὦ τλῆμον, οἵας οἷος ὢν ἁμαρτάνεις.

ΘΕ. οὔπω τόδ' οἶδε δεσπότης, πρὶν ἂν πάθῃ. 145

ΧΟ. ἐλπὶς μὲν οὐκέτ' ἐστὶ σῴζεσθαι βίον;

ΘΕ. πεπρωμένη γὰρ ἡμέρα βιάζεται.



The Parting of Alcestis and Admetus: the Return of Alcestis.
Relief at Florence. (*Archäol. Zeitung.*)

ΧΟ. οὔκουν ἐπ' αὐτῃ πράσσεται τὰ πρόσφορα;
ΘΕ. κόσμος γ' ἕτοιμος, ᾧ σφε συνθάψει πόσις.
ΧΟ. ἴστω νυν εὐκλεὴς γε κατθανουμένη
γυνή τ' ἀρίστη τῶν ὑφ' ἡλίῳ μακρῷ.
ΘΕ. πῶς δ' οὐκ ἀρίστη; τίς δ' ἐναντιώσεται;
τί χρὴ γενέσθαι τὴν ὑπερβεβλημένην
γυναῖκα; πῶς δ' ἂν μᾶλλον ἐνδείξαιτό τις
πόσιν προτιμῶσ' ἢ θέλουσ' ὑπερθανεῖν;
καὶ ταῦτα μὲν δὴ πᾶσ' ἐπίσταται πόλις·
ἃ δ' ἐν δόμοις ἔδρασε θαυμάσῃ κλύων.
ἐπεὶ γὰρ ᾔσθεθ' ἡμέραν τὴν κυρίαν
ἥκουσαν, ὕδασι ποταμίοις λευκὸν χρόα
ἐλούσατ', ἐκ δ' ἑλοῦσα κεδρίνων δόμων
ἐσθῆτα κόσμον τ' εὐπρεπῶς ἠσκήσατο,
καὶ στᾶσα πρόσθεν ἑστίας κατηύξατο·
δέσποιν',—ἐγὼ γὰρ ἔρχομαι κατὰ χθονός,—
πανύστατόν σε προσπίτνουσ' αἰτήσομαι
τέκν' ὀρφανεῦσαι τἀμά· καὶ τῷ μὲν φίλην
σύζευξον ἄλοχον, τῇ δὲ γενναῖον πόσιν.
μηδ', ὥσπερ αὐτῶν ἡ τεκοῦσ' ἀπόλλυμαι,
θανεῖν ἀώρους παῖδας, ἀλλ' εὐδαίμονας
ἐν γῇ πατρῴᾳ τερπνὸν ἐκπλῆσαι βίον.
πάντας δὲ βωμοὺς οἳ κατ' Ἀδμήτου δόμους
προσῆλθε κἀξέστεψε καὶ προσηύξατο,
πτόρθων ἀποσχίζουσα μυρσίνης φόβην,
ἄκλαυτος ἀστένακτος, οὐδὲ τοὐπιὸν
κακὸν μεθίστη χρωτὸς εὐειδῆ φύσιν.
κἄπειτα θάλαμον ἐσπεσοῦσα καὶ λέχος,

ἐνταῦθα δὴ 'δάκρυσε καὶ λέγει τάδε·
ὦ λέκτρον, ἔνθα παρθένει' ἔλυσ' ἐγὼ
κορεύματ' ἐκ τοῦδ' ἀνδρός, οὗ θνῄσκω πέρι,
χαῖρ'·—οὐ γὰρ ἐχθαίρω σ' ·—ἀπώλεσας δέ με
μόνην·—προδοῦναι γάρ σ' ὀκνοῦσα καὶ πόσιν
θνῄσκω. σὲ δ' ἄλλη τις γυνὴ κεκτήσεται,
σώφρων μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως.
κυνεῖ δὲ προσπίτνουσα, πᾶν δὲ δέμνιον
ὀφθαλμοτέγκτῳ δεύεται πλημμυρίδι.
ἐπεὶ δὲ πολλῶν δακρύων εἶχεν κόρον,
στείχει προνωπὴς ἐκπεσοῦσα δεμνίων,
καὶ πολλὰ θάλαμον ἐξιοῦσ' ἐπεστράφη
κἄρριψεν αὖτὴν αὖθις ἐς κοίτην πάλιν.
παῖδες δὲ πέπλων μητρὸς ἐξηρτημένοι
ἔκλαιον· ἡ δὲ λαμβάνουσ' ἐν ἀγκάλαις
ἠσπάζετ' ἄλλοτ' ἄλλον, ὡς θανουμένη.
πάντες δ' ἔκλαιον οἰκέται κατὰ στέγας
δέσποιναν οἰκτίροντες. ἡ δὲ δεξιὰν
προὔτειν' ἑκάστῳ, κοὔτις ἦν οὕτω κακὸς
ὃν οὐ προσεῖπε καὶ προσερρήθη πάλιν.
τοιαῦτ' ἐν οἴκοις ἐστὶν Ἀδμήτου κακά.
καὶ κατθανών τἂν ὤλετ', ἐκφυγών δ' ἔχει
τοσοῦτον ἄλγος οὔποθ' οὗ λελήσεται.

ΧΟ. ἦ που στενάζει τοῖσιν Ἄδμητος κακοῖς,
ἐσθλῆς γυναικὸς εἰ στερηθῆναί σφε χρή;

ΘΕ. κλαίει γ' ἄκοιτιν ἐν χεροῖν φίλην ἔχων,
καὶ μὴ προδοῦναι λίσσεται, τἀμήχανα
ζητῶν· φθίνει γὰρ καὶ μαραίνεται νόσῳ.

The Death of Alcestis. From a Sarcophagus in the Villa Albani. (C. Robert, *Sarcophag-Reliefs.*)

The Death of Alcestis. From a Sarcophagus in the Vatican. (C. Robert, *Sarcophag-Reliefs.*)

παρειμένη δὲ χειρὸς ἄθλιον βάρος,
ὅμως δὲ καίπερ σμικρὸν ἐμπνέουσ' ἔτι,
βλέψαι πρὸς αὐγὰς βούλεται τὰς ἡλίου,
ὡς οὔποτ' αὖθις, ἀλλὰ νῦν πανύστατον.
[ἀκτῖνα κύκλον θ' ἡλίου προσόψεται.]
ἀλλ' εἶμι καὶ σὴν ἀγγελῶ παρουσίαν·
οὐ γάρ τι πάντες εὖ φρονοῦσι κοιράνοις,
ὥστ' ἐν κακοῖσιν εὐμενεῖς παρεστάναι·
σὺ δ' εἶ παλαιὸς δεσπόταις ἐμοῖς φίλος.

ΧΟ. ἰὼ Ζεῦ, τίς ἂν πῶς πᾶ πόρος κακῶν στρ.
γένοιτο καὶ λύσις τύχας ἃ πάρεστι κοιράνοις;—
Ἔξεισί τις, ἢ τέμω τρίχα,
καὶ μέλανα στολμὸν πέπλων
ἀμφιβαλώμεθ' ἤδη;—
Δῆλα μέν, φίλοι, δῆλά γ', ἀλλ' ὅμως
θεοῖσιν εὐχώμεσθα· θεῶν γὰρ δύναμις μεγίστα.—
Ὦναξ Παιάν, ἔξευρε μηχανάν τιν' Ἀδμήτῳ κακῶν,
πόριζε δὴ πόριζε·
καὶ πάρος γὰρ τοῦδ' ἐφηῦρες,
[καὶ νῦν] λυτήριος ἐκ θανάτου γενοῦ, φόνιον δ'
ἀπόπαυσον Ἄιδαν.—
Παπαῖ· * * * * ἀντ.
ὦ παῖ Φέρητος, οἵ' ἔπραξας δάμαρτος σᾶς στερείς.—
Ἆρ' ἄξια καὶ σφαγᾶς τάδε,
καὶ πλέον ἢ βρόχῳ δέρην
οὐρανίῳ πελάσσαι;—
Τὰν γὰρ οὐ φίλαν ἀλλὰ φιλτάταν
γυναῖκα κατθανοῦσαν εἰν ἥματι τῷδ' ἐπόψῃ.—

Ἰδοὺ ἰδού, ἥδ' ἐκ δόμων δὴ καὶ πόσις πορεύεται. ·
βόασον ὦ, στέναξον,
ὦ Φεραία χθών, [τὰν] ἀρίσταν
γυναῖκα μαραινομέναν νόσῳ κατὰ γᾶς χθόνιον παρ'
Ἄιδαν.—
Οὔποτε φήσω γάμον εὐφραίνειν
πλέον ἢ λυπεῖν, τοῖς τε πάροιθεν
τεκμαιρόμενος καὶ τάσδε τύχας
λεύσσων βασιλέως, ὅστις ἀρίστης
ἀπλακὼν ἀλόχου τῆσδ' ἀβίωτον
τὸν ἔπειτα χρόνον βιοτεύσει.

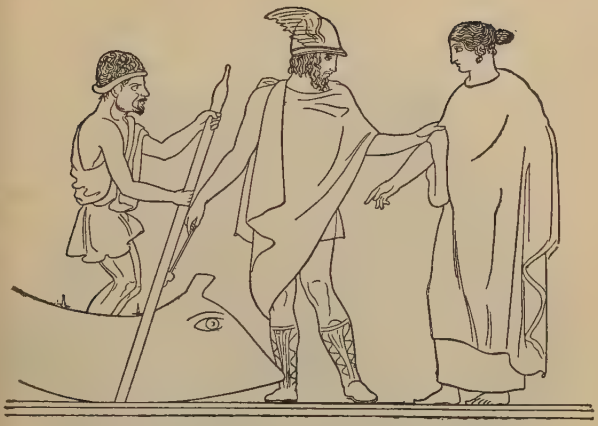
[ALKESTIS, *now near to dying, comes out of the palace supported by* ADMETOS *and her handmaids. They are followed by their Two Children and a large train of attendants.*]

ΑΛΚΗΣΤΙΣ.

Ἄλιε καὶ φάος ἁμέρας, στρ. ά.
οὐράνιαί τε δῖναι νεφέλας δρομαίου.

ΑΔΜΗΤΟΣ.

Ὁρᾷ σὲ κἀμέ, δύο κακῶς πεπραγότας,
οὐδὲν θεοὺς δράσαντας ἀνθ' ὅτου θανῇ.
ΑΛ. γαῖά τε καὶ μελάθρων στέγαι ἀντ. ά'
νυμφίδιοί τε κοῖται πατρῴας Ἰωλκοῦ.
ΑΔ. ἔπαιρε σαυτήν, ὦ τάλαινα, μὴ προδῷς· 250
λίσσου δὲ τοὺς κρατοῦντας οἰκτῖραι θεούς.
ΑΛ. ὁρῶ δίκωπον ὁρῶ σκάφος, νεκύων δὲ πορθ-
μεύς στρ. β'.



Charon receiving the Dead.

The Parting of Alcestis and Admetus: with Two Demons.
From an Etruscan Urn. (*Archäol. Zeitung.*)

Hermes leading away Alcestis.
Millin's *Description d'une Mosaique Antique.*

ἔχων χέρ' ἐπὶ κοντῷ Χάρων μ' ἤδη καλεῖ· τί μέλλεις;
ἐπείγου· σὺ κατείργεις. τάδε τοί με σπερχόμενος
ταχύνει. 256

ΑΔ. οἴμοι, πικράν γε τήνδε μοι ναυκληρίαν
ἔλεξας. ὦ δύσδαιμον, οἷα πάσχομεν.

ΑΛ. ἄγει μ', ἄγει μέ τις, οὐχ ὁρᾷς; νεκύων ἐς
αὐλὰν ἀντ. β'.
ὑπ' ὀφρύσι κυαναυγέσι βλέπων πτερωτὸς Ἄιδας. 261
τί ῥέξεις; ἄφες. οἵαν ὁδὸν ἁ δειλαιοτάτα προβαίνω.

ΑΔ. οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν μάλιστ' ἐμοὶ
καὶ παισίν, οἷς δὴ πένθος ἐν κοινῷ τόδε. 265

ΑΛ. μέθετε μέθετέ μ' ἤδη. ἐπῳδ.
κλίνατ', οὐ σθένω ποσίν· [*She is laid on a litter.*
πλησίον Ἄιδας.
σκοτία δ' ἐπ' ὄσσοις νὺξ ἐφέρπει.
τέκνα, τέκν', οὐκέτι δὴ [*To her children.*
οὐκέτι μάτηρ σφῶν ἔστιν. 271
χαίροντες, ὦ τέκνα, τόδε φάος ὁρᾶτον.

ΑΔ. ὤμοι· τόδ' ἔπος λυπρὸν ἀκούω
καὶ παντὸς ἐμοὶ θανάτου μεῖζον.
μὴ πρός σε θεῶν τλῇς με προδοῦναι, 275
μὴ πρὸς παίδων οὓς ὀρφανιεῖς,
ἀλλ' ἄνα τόλμα·
σοῦ γὰρ φθιμένης οὐκέτ' ἂν εἴην·
ἐν σοὶ δ' ἐσμὲν καὶ ζῆν καὶ μή·
σὴν γὰρ φιλίαν σεβόμεσθα.

ΑΛ. Ἄδμητ', ὁρᾷς γὰρ ταμὰ πράγματ' ὡς ἔχει, 280
λέξαι θέλω σοι πρὶν θανεῖν ἃ βούλομαι.

ἐγώ σε πρεσβεύουσα κἀντὶ τῆς ἐμῆς
ψυχῆς καταστήσασα φῶς τόδ' εἰσορᾶν,
θνήσκω παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν,
ἀλλ' ἄνδρα τε σχεῖν Θεσσαλῶν ὃν ἤθελον,
καὶ δῶμα ναίειν ὄλβιον τυραννίδι,
οὐκ ἠθέλησα ζῆν ἀποσπασθεῖσά σου
σὺν παισὶν ὀρφανοῦσιν, οὐδ' ἐφεισάμην,
ἦβης ἔχουσα δῶρ', ἐν οἷς ἐτερπόμην.
καίτοι σ' ὁ φύσας χἠ τεκοῦσα προὔδοσαν,
καλῶς μὲν αὐτοῖς κατθανεῖν ἦκον βίου,
καλῶς δὲ σῶσαι παῖδα κεὐκλεῶς θανεῖν.
μόνος γὰρ αὐτοῖς ἦσθα, κοὔτις ἐλπὶς ἦν
σοῦ κατθανόντος ἄλλα φιτύσειν τέκνα.
κἀγώ τ' ἂν ἔζων καὶ σὺ τὸν λοιπὸν χρόνον,
κοὐκ ἂν μονωθεὶς σῆς δάμαρτος ἔστενες
καὶ παῖδας ὠρφάνευες. ἀλλὰ ταῦτα μὲν
θεῶν τις ἐξέπραξεν ὥσθ' οὕτως ἔχειν.
εἶεν· σὺ νῦν μοι τῶνδ' ἀπόμνησαι χάριν·
αἰτήσομαι γάρ σ' ἀξίαν μὲν οὔποτε,—
ψυχῆς γὰρ οὐδέν ἐστι τιμιώτερον,—
δίκαια δ', ὡς φήσεις σύ· τούσδε γὰρ φιλεῖς
οὐχ ἧσσον ἢ 'γὼ παῖδας, εἴπερ εὖ φρονεῖς·
τούτους ἀνάσσειν δεσπότας ἐμῶν δόμων,
καὶ μὴ 'πιγήμῃς τοῖσδε μητρυιὰν τέκνοις,
ἥτις κακίων οὖσ' ἐμοῦ γυνὴ φθόνῳ
τοῖς σοῖσι κἀμοῖς παισὶ χεῖρα προσβαλεῖ.
μὴ δῆτα δράσῃς ταῦτά γ', αἰτοῦμαί σ' ἐγώ.
ἐχθρὰ γὰρ ἡ 'πιοῦσα μητρυιὰ τέκνοις

τοῖς πρόσθ', ἐχίδνης οὐδὲν ἠπιωτέρα.
καὶ παῖς μὲν ἄρσην πατέρ' ἔχει πύργον μέγαν,
σὺ δ', ὦ τέκνον μοι, πῶς κορευθήσῃ καλῶς;
ποίας τυχοῦσα συζύγου τῷ σῷ πατρί;
μή σοί τιν' αἰσχρὰν προσβαλοῦσα κληδόνα
ἤβης ἐν ἀκμῇ σοὺς διαφθείρῃ γάμους.
οὐ γάρ σε μήτηρ οὔτε νυμφεύσει ποτὲ
οἵτ' ἐν τόκοισι σοῖσι θαρσυνεῖ, τέκνον,
παροῦσ', ἵν' οὐδὲν μητρὸς εὐμενέστερον.
δεῖ γὰρ θανεῖν με· καὶ τόδ' οὐκ ἐς αὔριον
οὐδ' ἐς τρίτην μοι μηνὸς ἔρχεται κακόν,
ἀλλ' αὐτίκ' ἐν τοῖς μηκέτ' οὖσι λέξομαι.
χαίροντες εὐφραίνοισθε· καὶ σοὶ μέν, πόσι,
γυναῖκ' ἀρίστην ἔστι κομπάσαι λαβεῖν,
ὑμῖν δέ, παῖδες, μητρὸς ἐκπεφυκέναι.
ΧΟ. θάρσει· πρὸ τοῦτου γὰρ λέγειν οὐχ ἅζομαι·
δράσει τάδ', εἴπερ μὴ φρενῶν ἁμαρτάνει.
ΑΔ. ἔσται τάδ' ἔσται, μὴ τρέσῃς· ἐπεὶ σ' ἐγὼ
καὶ ζῶσαν εἶχον καὶ θανοῦσ' ἐμὴ γυνὴ
μόνη κεκλήσῃ, κοὔτις ἀντὶ σοῦ ποτε
τόνδ' ἄνδρα νύμφη Θεσσαλὶς προσφθέγξεται.
οὐκ ἔστιν οὕτως οὔτε πατρὸς εὐγενοῦς
οὔτ' εἶδος ἄλλως εὐπρεπεστάτη γυνή.
ἅλις δὲ παίδων· τῶνδ' ὄνησιν εὔχομαι
θεοῖς γενέσθαι· σοῦ γὰρ οὐκ ὠνήμεθα.
οἴσω δὲ πένθος οὐκ ἐτήσιον τὸ σόν,
ἀλλ' ἔστ' ἂν αἰὼν οὑμὸς ἀντέχῃ, γύναι,
στυγῶν μὲν ἥ μ' ἔτικτεν, ἐχθαίρων δ' ἐμὸν

πατέρα· λόγῳ γὰρ ἦσαν οὐκ ἔργῳ φίλοι.
σὺ δ' ἀντιδοῦσα τῆς ἐμῆς τὰ φίλτατα
ψυχῆς ἔσωσας. ἆρά μοι στένειν πάρα
τοιᾶσδ' ἁμαρτάνοντι συζύγου σέθεν;
παύσω δὲ κώμους συμποτῶν θ' ὁμιλίας
στεφάνους τε μοῦσάν θ', ἣ κατεῖχ' ἐμοὺς δόμους.
οὐ γάρ ποτ' οὔτ' ἂν βαρβίτου θίγοιμ' ἔτι
οὔτ' ἂν φρέν' ἐξαίροιμι πρὸς Λίβυν λακεῖν
αὐλόν· σὺ γάρ μου τέρψιν ἐξείλου βίου.
σοφῇ δὲ χειρὶ τεκτόνων δέμας τὸ σὸν
εἰκασθὲν ἐν λέκτροισιν ἐκταθήσεται,
ᾧ προσπεσοῦμαι καὶ περιπτύσσων χέρας
ὄνομα καλῶν σὸν τὴν φίλην ἐν ἀγκάλαις
δόξω γυναῖκα καίπερ οὐκ ἔχων ἔχειν,—
ψυχρὰν μέν, οἶμαι, τέρψιν, ἀλλ' ὅμως βάρος
ψυχῆς ἀπαντλοίην ἄν. ἐν δ' ὀνείρασι
φοιτῶσά μ' εὐφραίνοις ἄν· ἡδὺ γὰρ φίλους
κἀν νυκτὶ λεύσσειν, ὅντιν' ἂν παρῇ χρόνον.
εἰ δ' Ὀρφέως μοι γλῶσσα καὶ μέλος παρῆν,
ὥστ' ἢ κόρην Δήμητρος ἢ κείνης πόσιν
ὕμνοισι κηλήσαντά σ' ἐξ Ἅιδου λαβεῖν,
κατῆλθον ἄν, καί μ' οὔθ' ὁ Πλούτωνος κύων
οὔθ' ὑπὶ κώπῃ ψυχοπομπὸς ἂν Χάρων
ἔσχον, πρὶν ἐς φῶς σὸν καταστῆσαι βίον.
ἀλλ' οὖν ἐκεῖσε προσδόκα μ', ὅταν θάνω,
καὶ δῶμ' ἑτοίμαζ', ὡς συνοικήσουσά μοι.
ἐν ταῖσιν αὐταῖς γάρ μ' ἐπισκήψω κέδροις
σοὶ τούσδε θεῖναι πλευρά τ' ἐκτεῖναι πέλας

Hades and Persephone, with Orpheus.
From a Greek Vase from Altamura. (*Mon. Inst.*)

πλευροῖσι τοῖς σοῖς· μηδὲ γὰρ θανών ποτε
σοῦ χωρὶς εἴην τῆς μόνης πιστῆς ἐμοί.
ΧΟ. καὶ μὴν ἐγώ σοι πένθος ὡς φίλος φίλῳ
λυπρὸν συνοίσω τῆσδε· καὶ γὰρ ἀξία. 370
ΑΔ. ὦ παῖδες, αὐτοὶ δὴ τάδ' εἰσηκούσατε
πατρὸς λέγοντος μὴ γαμεῖν ἄλλην τινὰ
γυναῖκ' ἐφ' ὑμῖν μηδ' ἀτιμάσειν ἐμέ.
ΑΔ. καὶ νῦν γέ φημι, καὶ τελευτήσω τάδε.
ΑΛ. ἐπὶ τοῖσδε παῖδας χειρὸς ἐξ ἐμῆς δέχου. 375
ΑΔ. δέχομαι, φίλον γε δῶρον ἐκ φίλης χερός.
ΑΛ. σὺ νῦν γενοῦ τοῖσδ' ἀντ' ἐμοῦ μήτηρ τέκνοις.
ΑΔ. πολλή γ' ἀνάγκη, σοῦ γ' ἀπεστερημένοις.
ΑΛ. ὦ τέκν', ὅτε ξῆν χρῆν μ', ἀπέρχομαι κάτω.
ΑΔ. οἴμοι, τί δράσω δῆτα σοῦ μονούμενος; 380
ΑΛ. χρόνος μαλάξει σ'· οὐδέν ἐσθ' ὁ κατθανών.
ΑΔ. ἄγου με σὺν σοὶ πρὸς θεῶν ἄγου κάτω.
ΑΛ. ἀρκοῦμεν ἡμεῖς οἱ προθνῄσκοντες σέθεν.
ΑΔ. ὦ δαῖμον, οἵας συζύγου μ' ἀποστερεῖς.
ΑΛ. καὶ μὴν σκοτεινὸν ὄμμα μου βαρύνεται. 385
ΑΔ. ἀπωλόμην ἄρ', εἰ με δὴ λείψεις, γύναι.
ΑΛ. ὡς οὐκέτ' οὖσαν οὐδὲν ἂν λέγοις ἐμέ.
ΑΔ. ὄρθου πρόσωπον, μὴ λίπῃς παῖδας σέθεν.
ΑΛ. οὐ δῆθ' ἑκοῦσά γ'. ἀλλὰ χαίρετ', ὦ τέκνα.
ΑΔ. βλέψον πρὸς αὐτοὺς βλέψον.
ΑΛ. οὐδέν εἰμ' ἔτι. 390
ΑΔ. τί δρᾷς; προλείπεις;
ΑΛ. χαῖρ'. [*She apparently dies.*
ΑΔ. ἀπωλόμην τάλας.

ΧΟ. *βέβηκεν, οὐκέτ' ἔστιν Ἀδμήτου γυνή.*

ΕΥΜΗΛΟΣ.

Ἰώ μοι τύχας. μαῖα δὴ κάτω στρ.
βέβακεν, οὐκέτ' ἔστιν, ὦ
πάτερ, ὑφ' ἁλίῳ. 395
προλιποῦσα δ' ἀμὸν βίον
ὠρφάνισεν τλάμων.
ἴδε γὰρ ἴδε βλέφαρον καὶ παρατόνους χέρας.
ὑπάκουσον ἄκουσον, ὦ μᾶτερ, ἀντιάζω 400
σ' ἐγώ, μᾶτερ, ἐγὼ ⟨γὰρ
ἐπι⟩καλοῦμαι ὁ
σὸς ποτὶ σοῖσι πίτνων στόμασιν νεοσσός.

ΑΔ. τὴν οὐ κλύουσαν οὐδ' ὁρῶσαν· ὥστ' ἐγὼ
καὶ σφὼ βαρείᾳ συμφορᾷ πεπλήγμεθα. 405

ΕΥ. νέος ἐγώ, πάτερ, λείπομαι φίλας ἀντ.
μονόστολός τε ματρός. ὦ
σχέτλια δὴ παθὼν
ἐγὼ ἔργα τλάμων· σύ τε,
σύγκασί μοι κούρα, 410
ὅσα κακά μοι συνέτλας· * * * ὦ πάτερ,
ἀνόνατ' ἀνόνατ' ἐνύμφευσας οὐδὲ γήρως
ἔβας τέλος σὺν τᾷδ'·
ἔφθιτο γὰρ πάρος,
οἰχομένας δὲ σοῦ, μᾶτερ, ὄλωλεν οἶκος. 415

ΧΟ. Ἄδμητ', ἀνάγκη τάσδε συμφορὰς φέρειν·
οὐ γάρ τι πρῶτος οὐδὲ λοίσθιος βροτῶν
γυναικὸς ἐσθλῆς ἥμπλακες· γίγνωσκε δὲ

ὡς πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται.
ΑΔ. ἐπίσταμαί γε κοὐκ ἄφνω κακὸν τόδε
προσέπτατ'· εἰδὼς δ' αὖτ' ἐτειρόμην πάλαι.
ἀλλ', ἐκφορὰν γὰρ τοῦδε θήσομαι νεκροῦ,
πάρεστε καὶ μένοντες ἀντηχήσατε
παιᾶνα τῷ κάτωθεν ἀσπόνδῳ θεῷ.
πᾶσιν δὲ Θεσσαλοῖσιν ὧν ἐγὼ κρατῶ
πένθους γυναικὸς τῆσδε κοινοῦσθαι λέγω
κουρᾷ ξυρήκει καὶ μελαμπέπλῳ στολῇ·
τέθριππά θ' οἳ ζεύγνυσθε καὶ μονάμπυκας
πώλους, σιδήρῳ τέμνετ' αὐχένων φόβην.
αὐλῶν δὲ μὴ κατ' ἄστυ, μὴ λύρας κτύπος
ἔστω σελήνας δώδεκ' ἐκπληρουμένας·
οὐ γάρ τιν' ἄλλον φίλτερον θάψω νεκρὸν
τοῦδ' οὐδ' ἀμείνον' εἰς ἔμ'· ἀξία δέ μοι
τιμᾶν, ἐπεὶ τέθνηκεν ἀντ' ἐμοῦ μόνη.

[ALKESTIS *is borne into the palace, followed by* ADMETOS, *the two children and attendants.*]

ΧΟ. ὦ Πελίου θύγατερ, στρ. ά.
χαίρουσά μοι εἰν Ἀίδα δόμοισιν
τὸν ἀνάλιον οἶκον οἰκετεύοις.
ἴστω δ' Ἀίδας ὁ μελαγχαίτας θεὸς, ὅς τ' ἐπὶ κώπᾳ
πηδαλίῳ τε γέρων
νεκροπομπὸς ἵζει,
πολὺ δὴ πολὺ δὴ γυναῖκ' ἀρίστην
λίμναν Ἀχεροντίαν πορεύσας ἐλάτᾳ δικώπῳ.
Πολλά σε μουσοπόλοι ἀντ. ά.

μέλψουσι καθ' ἑπτάτονόν τ' ὀρείαν
χέλυν ἔν τ' ἀλύροις κλέοντες ὕμνοις,
Σπάρτᾳ κυκλὰς ἀνίκα Καρνείου περινίσσεται ὥρα
μηνὸς ἀειρομένας
παννύχου σελάνας,
λιπαραῖσί τ' ἐν ὀλβίαις Ἀθάναις.
τοίαν ἔλιπες θανοῦσα μολπὰν μελέων ἀοιδοῖς.
Εἴθ' ἐπ' ἐμοὶ μὲν εἴη, στρ. β'.
δυναίμαν δέ σε πέμψαι
φάος ἐξ Ἀίδα τεράμνων
[Κωκυτοῦ τε ῥεέθρων]
ποταμίᾳ νερτέρᾳ τε κώπᾳ.
σὺ γάρ, ὦ μόνα, ὦ φίλα γυναικῶν,
σὺ τὸν αὑτᾶς ἔτλας
πόσιν ἀντὶ σᾶς ἀμεῖψαι
ψυχᾶς ἐξ Ἄιδα. κούφα σοι
χθὼν ἐπάνωθε πέσοι, γύναι. εἰ δέ τι
καινὸν ἕλοιτο λέχος πόσις, ἢ μάλ' ἂν
ἔμοιγ' ἂν εἴη στυγηθεὶς τέκνοις τε τοῖς σοῖς.
Ματέρος οὐ θελούσας ἀντ. β'.
πρὸ παιδὸς χθονὶ κρύψαι
δέμας, οὐδὲ πατρὸς γεραιοῦ,—
ὃν ἔτεκον δ', οὐκ ἔτλαν ῥύεσθαι
σχετλίω, πολιὰν ἔχοντε χαίταν·—
σὺ δ' ἐν ἥβᾳ νέᾳ
προθανοῦσα φωτὸς οἴχῃ.
τοιαύτας εἴη μοι κῦρσαι
συνδυάδος φιλίας ἁλόχου· τὸ γὰρ

Heracles and the Horses of Diomedes.
Group in the Vatican. (Clarac, *Musée.*)

Funeral Procession. Terra Cotta relief from Piraeeus.
(Rayet, *Monuments de l'Art.*)

ἐν βιότῳ σπάνιον μέρος· ἦ γὰρ ἂν
ἔμοιγ' ἄλυπος δι' αἰῶνος ἂν ξυνείη. 475

[*Enter* HERAKLES *from the left.*]

ΗΡΑΚΛΗΣ.

Ξένοι, Φεραίας τῆσδε κωμῆται χθονός,
Ἄδμητον ἐν δόμοισιν ἆρα κιγχάνω;

ΧΟ. ἔστ' ἐν δόμοισι παῖς Φέρητος, Ἡράκλεις.
ἀλλ' εἰπὲ χρεία τίς σε Θεσσαλῶν χθόνα
πέμπει, Φεραῖον ἄστυ προσβῆναι τόδε. 480

ΗΡ. Τιρυνθίῳ πράσσω τιν' Εὐρυσθεῖ πόνον.

ΧΟ. καὶ ποῖ πορεύῃ; τῷ προσέζευξαι πλάνῳ;

ΗΡ. Θρῃκὸς τέτρωρον ἅρμα Διομήδους μέτα.

ΧΟ. πῶς οὖν δυνήσῃ; μῶν ἄπειρος εἶ ξένου;

ΗΡ. ἄπειρος· οὔπω Βιστόνων ἦλθον χθόνα. 485

ΧΟ. οὐκ ἔστιν ἵππων δεσπόσαι σ' ἄνευ μάχης.

ΗΡ. ἀλλ' οὐδ' ἀπειπεῖν τοὺς πόνους οἷόν τ' ἐμοί.

ΧΟ. κτανὼν ἄρ' ἕξεις ἢ θανὼν αὐτοῦ μενεῖς.

ΗΡ. οὐ τόνδ' ἀγῶνα πρῶτον ἂν δράμοιμ' ἐγώ.

ΧΟ. τί δ' ἂν κρατήσας δεσπότην πλέον λάβοις; 490

ΗΡ. πώλους ἀπάξω κοιράνῳ Τιρυνθίῳ.

ΧΟ. οὐκ εὐμαρὲς χαλινὸν ἐμβαλεῖν γνάθοις.

ΗΡ. εἰ μή γε πῦρ πνέουσι μυκτήρων ἄπο.

ΧΟ. ἀλλ' ἄνδρας ἀρταμοῦσι λαιψηραῖς γνάθοις.

ΗΡ. θηρῶν ὀρείων χόρτον, οὐχ ἵππων λέγεις. 495

ΧΟ. φάτνας ἴδοις ἂν αἵμασιν πεφυρμένας.

ΗΡ. τίνος δ' ὁ θρέψας παῖς πατρὸς κομπάζεται;

ΧΟ. Ἄρεος, ξαχρύσου Θρῃκίας πέλτης ἄναξ.
ΗΡ. καὶ τόνδε τοὐμοῦ δαίμονος πόνον λέγεις,—
σκληρὸς γὰρ ἀεὶ καὶ πρὸς αἶπος ἔρχεται·—
εἰ χρή με παισὶν οὕς Ἄρης ἐγείνατο
μάχην συνάψαι, πρῶτα μὲν Λυκάονι,
αὖθις δὲ Κύκνῳ, τόνδε δ' ἔρχομαι τρίτον
ἀγῶνα πώλοις δεσπότῃ τε συμβαλῶν.
ἀλλ' οὔτις ἔστιν ὃς τὸν Ἀλκμήνης γόνον
τρέσαντα χεῖρα πολεμίων ποτ' ὄψεται.
ΧΟ. καὶ μὴν ὅδ' αὐτὸς τῆσδε κοίρανος χθονὸς
Ἄδμητος ἔξω δωματων πορεύεται.

[*Enter* ADMETOS *from the palace, robed in black.*]

ΑΔ. Χαῖρ', ὦ Διὸς παῖ Περσέως ἀφ' αἵματος.
ΗΡ. Ἄδμητε, καὶ σὺ χῶρε, Θεσσαλῶν ἄναξ.
ΑΔ. θέλοιμ' ἄν· εὔνουν δ' ὄντα σ' ἐξεπίσταμαι.
ΗΡ. τί χρῆμα κουρᾷ τῇδε πενθίμῳ πρέπεις;
ΑΔ. θάπτειν τιν' ἐν τῇδ' ἡμέρᾳ μέλλω νεκρόν.
ΗΡ. ἀπ' οὖν τέκνων σῶν πημονὴν εἴργοι θεός.
ΑΔ. ζῶσιν κατ' οἴκους παῖδες οὓς ἔφυσ' ἐγώ.
ΗΡ. πατήρ γε μὴν ὡραῖος, εἴπερ οἴχεται.
ΑΔ. κἀκεῖνος ἔστι χἠ τεκοῦσά μ', Ἡράκλεις.
ΗΡ. οὐ μὴν γυνή γ' ὄλωλεν Ἄλκηστις σέθεν;
ΑΔ. διπλοῦς ἐπ' αὐτῇ μῦθος ἔστι μοι λέγειν.
ΗΡ. πότερα θανούσης εἶπας ἢ ζώσης ἔτι;
ΑΔ. ἔστιν τε κοὐκέτ' ἔστιν, ἀλγύνει δέ με.
ΗΡ. οὐδέν τι μᾶλλον οἶδ'· ἄσημα γὰρ λέγεις.
ΑΔ. οὐκ οἶσθα μοίρας ἧς τυχεῖν αὐτὴν χρεών;

ΗΡ. οἶδ', ἀντὶ σοῦ γε κατθανεῖν ὑφειμένην.
ΑΔ. πῶς οὖν ἔτ' ἔστιν, εἴπερ ᾔνεσεν τάδε; 525
ΗΡ. ἆ, μὴ πρόκλαι' ἄκοιτιν, ἐς τόδ' ἀναβαλοῦ.
ΑΔ. τέθνηχ' ὁ μέλλων, κοὐκέτ' ἔσθ' ὁ κατθανών.
ΗΡ. χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται.
ΑΔ. σὺ τῇδε κρίνεις, Ἡράκλεις, κείνῃ δ' ἐγώ.
ΗΡ. τί δῆτα κλαίεις; τίς φίλων ὁ κατθανών; 530
ΑΔ. γυνή· γυναικὸς ἀρτίως μεμνήμεθα.
ΗΡ. ὀθνεῖος ἢ σοὶ συγγενὴς γεγῶσά τις;
ΑΔ. ὀθνεῖος, ἄλλως δ' ἦν ἀναγκαία δόμοις.
ΗΡ. πῶς οὖν ἐν οἴκοις σοῖσιν ὤλεσεν βίον;
ΑΔ. πατρὸς θανόντος ἐνθάδ' ὠρφανεύετο. 535
ΗΡ. φεῦ.
εἴθ' ηὕρομέν σ', Ἄδμητε, μὴ λυπούμενον.
ΑΔ. ὡς δὴ τί δράσων τόνδ' ὑπορράπτεις λόγον;
ΗΡ. ξένων πρὸς ἄλλων ἑστίαν πορεύσομαι.
ΑΔ. οὐκ ἔστιν, ὦναξ· μὴ τοσόνδ' ἔλθοι κακόν.
ΗΡ. λυπουμένοις ὀχληρός, εἰ μόλοι, ξένος. 540
ΑΔ. τεθνᾶσιν οἱ θανόντες· ἀλλ' ἴθ' ἐς δόμους.
ΗΡ. αἰσχρὸν παρὰ κλαίουσι θοινᾶσθαι φίλοις.
ΑΔ. χωρὶς ξενῶνες εἰσιν οἳ σ' ἐσάξομεν.
ΗΡ. μέθες με, καί σοι μυρίαν ἔξω χάριν.
ΑΔ. οὐκ ἔστιν ἄλλου σ' ἀνδρὸς ἑστίαν μολεῖν. 545
ἡγοῦ σὺ τῷδε δωμάτων ἐξωπίους [*To a Slave.*
ξενῶνας οἴξας, τοῖς τ' ἐφεστῶσιν φράσον
σίτων παρεῖναι πλῆθος· ἐν δὲ κλῄσατε
[*To Attendants.*
θύρας μεσαύλους· οὐ πρέπει θοινωμένους

κλύειν στεναγμῶν οὐδὲ λυπεῖσθαι ξένους. 550

[*Exit* HERAKLES *attended.*

ΧΟ. τί δρᾷς; τοιαύτης συμφορᾶς προκειμένης,
Ἄδμητε, τολμᾷς ξενοδοκεῖν; τί μῶρος εἶ;

ΑΔ. ἀλλ' εἰ δόμων σφε καὶ πόλεως ἀπήλασα
ξένον μολόντα, μᾶλλον ἄν μ' ἐπῄνεσας;
οὐ δῆτ', ἐπεί μοι συμφορὰ μὲν οὐδὲν ἂν 555
μείων ἐγίγνετ', ἀξενώτερος δ' ἐγώ.
καὶ πρὸς κακοῖσιν ἄλλο τοῦτ' ἂν ἦν κακόν,
δόμους καλεῖσθαι τοὺς ἐμοὺς ἐχθροξένους.
αὐτὸς δ' ἀρίστου τοῦδε τυγχάνω ξένου,
ὅτανπερ Ἄργους διψίαν ἔλθω χθόνα. 560

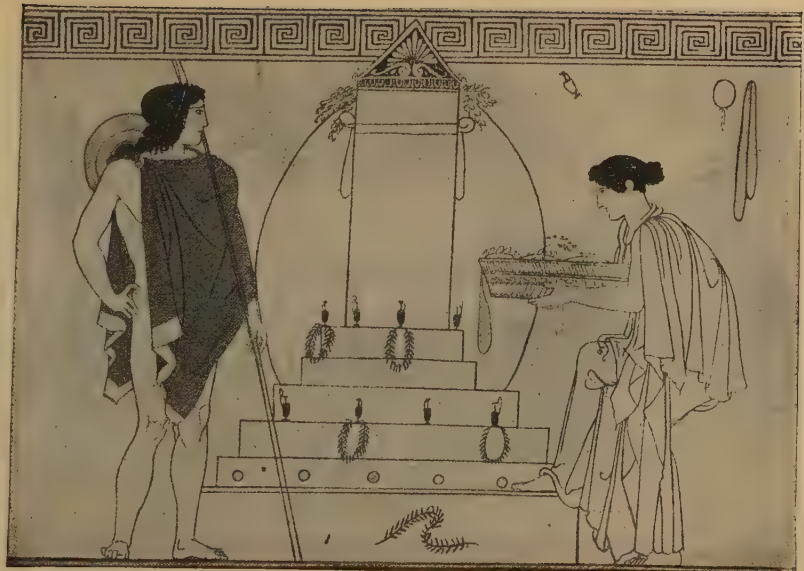
ΧΟ. πῶς οὖν ἔκρυπτες τὸν παρόντα δαίμονα,
φίλου μολόντος ἀνδρός, ὡς αὐτὸς λέγεις;

ΑΔ. οὐκ ἄν ποτ' ἠθέλησεν εἰσελθεῖν δόμους,
εἰ τῶν ἐμῶν τι πημάτων ἐγνώρισε.
καὶ τῷ μὲν, οἶμαι, δρῶν τάδ' οὐ φρονεῖν δοκῶ, 565
οὐδ' αἰνέσει με· τἀμὰ δ' οὐκ ἐπίσταται
μέλαθρ' ἀπωθεῖν οὐδ' ἀτιμάζειν ξένους.

[*Exit attended into the palace.*

ΧΟ. Ὦ πολύξεινος καὶ ἐλεύθερος ἀνδρὸς ἀεί ποτ' οἶκος, στρ. α'.
σέ τοι καὶ ὁ Πύθιος εὐλύρας Ἀπόλλων 570
ἠξίωσε ναίειν,
ἔτλα δὲ σοῖσι μηλονόμας
ἐν δόμοις γενέσθαι,
δοχμιᾶν διὰ κλιτύων 575
βοσκήμασι σοῖσι συρίζων

Funeral Procession. On a Vase from Vulci.
(Rayet, *Monuments de l'Art.*)



Offerings at a Tomb.
Lekythos in the Athens Museum.
(*Journal of Hellenic Studies.*)

ποιμνίτας ὑμεναίους.
Σὺν δ' ἐποιμαίνοντο χαρᾷ μελέων βαλιαί τε λύγκες, ἀντ. ά.
ἔβα δὲ λιποῦσ' Ὄθρυος νάπαν λεόντων
ἁ δαφοινὸς ἴλα·
χόρευσε δ' ἀμφὶ σὰν κιθάραν,
Φοῖβε, ποικιλόθριξ
νεβρὸς ὑψικόμων πέραν
βαίνουσ' ἐλατᾶν σφυρῷ κούφῳ,
χαίρουσ' εὔφρονι μολπᾷ.
Τοιγὰρ πολυμηλοτάταν στρ. β'.
ἑστίαν οἰκεῖ παρὰ καλλίναον
Βοιβίαν λίμναν· ἀρότοις δὲ γυᾶν
καὶ πεδίων δαπέδοις
ὅρον ἀμφὶ μὲν ἀελίου κνεφαίαν
ἱππόστασιν αἰθέρα τὰν Μολοσσῶν τίθεται,
πόντιον δ' Αἰγαῖον ἐπ' ἀκτὰν
ἁλίμενον Πηλίου κρατύνει.
Καὶ νῦν δόμον ἀμπετάσας ἀντ. β'.
δέξατο ξεῖνον νοτερῷ βλεφάρῳ,
τᾶς φίλας κλαίων ἀλόχου νέκυν ἐν
δώμασιν ἀρτιθανῆ·
τὸ γὰρ εὐγενὲς ἐκφέρεται πρὸς αἰδῶ,
ἐν τοῖς ἀγαθοῖσι δὲ πάντ' ἔνεστιν σοφίας.
πρὸς δ' ἐμᾷ ψυχᾷ θράσος ἦσται
θεοσεβῆ φῶτα κεδνὰ πράξειν.

[*Enter* ADMETOS *from the palace, followed by the funeral procession, amid which is borne the body of* ALKESTIS *shoulder-high.*

The body is draped in white robes made of costly stuffs and richly embroidered with gold, and is decked with jewels and golden ornaments. The Servants are robed in black.]

ΑΔ. Ἀνδρῶν Φεραίων εὐμενὴς παρουσία,
νέκυν μὲν ἤδη πάντ' ἔχοντα πρόσπολοι
φέρουσιν ἄρδην ἐς τάφον τε καὶ πυράν·
ὑμεῖς δὲ τὴν θανοῦσαν, ὡς νομίζεται,
προσείπατ' ἐξιοῦσαν ὑστάτην ὁδόν.

ΧΟ. καὶ μὴν ὁρῶ σὸν πατέρα γηραιῷ ποδὶ
στείχοντ', ὀπαδούς τ' ἐν χεροῖν δάμαρτι σῇ
κόσμον φέροντας, νερτέρων ἀγάλματα.

[*Enter from the right* PHERES *attended.*]

ΦΕΡΗΣ.

Ἥκω κακοῖσι σοῖσι συγκάμνων, τέκνον·
ἐσθλὴς γάρ, οὐδεὶς ἀντερεῖ, καὶ σώφρονος
γυναικὸς ἡμάρτηκας. ἀλλὰ ταῦτα μὲν
φέρειν ἀνάγκη καίπερ ὄντα δύσφορα.
δέχου δὲ κόσμον τόνδε, καὶ κατὰ χθονὸς
ἴτω· τὸ ταύτης σῶμα τιμᾶσθαι χρεών,
ἥτις γε τῆς σῆς προὔθανε ψυχῆς, τέκνον,
καί μ' οὐκ ἄπαιδ' ἔθηκεν οὐδ' εἴασε σοῦ
στερέντα γήρᾳ πενθίμῳ καταφθίνειν,
πώσαις δ' ἔθηκεν εὐκλεέστατον βίον
γυναιξίν, ἔργον τλᾶσα γενναῖον τόδε.
ὦ τόνδε μὲν σώσασ', ἀναστήσασα δὲ
ἡμᾶς πίτνοντας, χαῖρε, κἀν Ἅιδου δόμοις

εὖ σοι γένοιτο. φημὶ τοιούτους γάμους
λύειν βροτοῖσιν, ἢ γαμεῖν οὐκ ἄξιον.
ΑΔ. οὔτ' ἦλθες ἐς τόνδ' ἐξ ἐμοῦ κληθεὶς τάφον,
οὔτ' ἐν φίλοισι σὴν παρουσίαν λέγω. 630
κόσμον δὲ τὸν σὸν οὔποθ' ἥδ' ἐνδύσεται·
οὐ γάρ τι τῶν σῶν ἐνδεὴς ταφήσεται.
τότε ξυναλγεῖν χρῆν σ' ὅτ' ὠλλύμην ἐγώ.
σὺ δ' ἐκποδὼν στὰς καὶ παρεὶς ἄλλῳ θανεῖν
νέῳ γέρων ὤν, τόνδ' ἀποιμώξεις νεκρόν; 635
[οὐκ ἦσθ' ἄρ' ὀρθῶς τοῦδε σώματος πατήρ,
οὐδ' ἡ τεκεῖν φάσκουσα καὶ κεκλημένη
μήτηρ μ' ἔτικτε· δουλίου δ' ἀφ' αἵματος
μαστῷ γυναικὸς σῆς ὑπεβλήθην λάθρᾳ.
ἔδειξας εἰς ἔλεγχον ἐξελθὼν ὃς εἶ, 640
καί μ' οὐ νομίζω παῖδα σὸν πεφυκέναι.]
ἦ τἄρα πάντων διαπρέπεις ἀψυχίᾳ,
ὃς τηλικόσδ' ὢν κἀπὶ τέρμ' ἥκων βίου
οὐκ ἠθέλησας οὐδ' ἐτόλμησας θανεῖν
[τοῦ σοῦ πρὸ παιδός, ἀλλὰ τήνδ' εἰάσατε 645
γυναῖκ' ὀθνείαν, ἣν ἐγὼ καὶ μητέρα
πατέρα τ' ἂν ἐνδίκως ἂν ἡγοίμην μόνην.]
καίτοι καλόν γ' ἂν τόνδ' ἀγῶν' ἠγωνίσω
τοῦ σοῦ πρὸ παιδὸς κατθανών, βραχὺς δέ σοι
πάντως ὁ λοιπὸς ἦν βιώσιμος χρόνος. 650
[κἀγώ τ' ἂν ἔζων χἥδε τὸν λοιπὸν χρόνον,
κοὐκ ἂν μονωθεὶς ἔστενον κακοῖς ἐμοῖς.]
καὶ μὴν ὅσ' ἄνδρα χρὴ παθεῖν εὐδαίμονα
πέπονθας· ἤβησας μὲν ἐν τυραννίδι,

παῖς δ' ἦν ἐγώ σοι τῶνδε διάδοχος δόμων,
ὥστ' οὐκ ἄτεκνος κατθανὼν ἄλλοις δόμον
λείψειν ἔμελλες ὀρφανὸν διαρπάσαι.
οὐ μὴν ἐρεῖς γέ μ' ὡς ἀτιμάζοντα σὸν
γῆρας θανεῖν προὔδωκας, ὅστις αἰδόφρων
πρός σ' ἦν μάλιστα, κἀντὶ τῶνδέ μοι χάριν
τοιάνδε καὶ σὺ χἠ τεκοῦσ' ἠλλαξάτην.
τοιγὰρ φυτεύων παῖδας οὐκέτ' ἂν φθάνοις,
οἳ γηροβοσκήσουσι καὶ θανόντα σε
περιστελοῦσι καὶ προθήσονται νεκρόν.
οὐ γάρ σ' ἔγωγε τῇδ' ἐμῇ θάψω χερί·
τέθνηκα γὰρ δὴ τοὐπὶ σέ· εἰ δ' ἄλλου τυχὼν
σωτῆρος αὐγὰς εἰσορῶ, κείνου λέγω
καὶ παῖδά μ' εἶναι καὶ φίλον γηροτρόφον.
μάτην ἄρ' οἱ γέροντες εὔχονται θανεῖν,
γῆρας ψέγοντες καὶ μακρὸν χρόνον βίου·
ἢν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται
θνῄσκειν, τὸ γῆρας δ' οὐκέτ' ἔστ' αὐτοῖς βαρύ.

ΧΟ. παύσασθ'· ἅλις γὰρ ἡ παροῦσα συμφορά,
†ὦ παῖ·† πατρὸς δὲ μὴ παροξύνῃς φρένας.

ΦΕ. ὦ παῖ, τίν' αὐχεῖς, πότερα Λυδὸν ἢ Φρύγα
κακοῖς ἐλαύνειν ἀργυρώνητον σέθεν;
οὐκ οἶσθα Θεσσαλόν με κἀπὸ Θεσσαλοῦ
πατρὸς γεγῶτα γνησίως ἐλεύθερον;
ἄγαν ὑβρίζεις, καὶ νεανίας λόγους
ῥίπτων ἐς ἡμᾶς οὐ βαλὼν οὕτως ἅπει.
ἐγὼ δέ σ' οἴκων δεσπότην ἐγεινάμην
κἄθρεψ', ὀφείλω δ' οὐχ ὑπερθνῄσκειν σέθεν·

οὐ γὰρ πατρῷον τόνδ' ἐδεξάμην νόμον,
παίδων προθνῄσκειν πατέρας, οὐδ' Ἑλληνικόν.
σαυτῷ γὰρ εἴτε δυστυχὴς εἴτ' εὐτυχὴς
ἔφυς· ἃ δ' ἡμῶν χρῆν σε τυγχάνειν, ἔχεις.
πολλῶν μὲν ἄρχεις, πολυπλέθρους δέ σοι γύας
λείψω· πατρὸς γὰρ ταῦτ' ἐδεξάμην πάρα.
τί δῆτά σ' ἠδίκηκα; τοῦ σ' ἀποστερῶ;
μὴ θνῄσχ' ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σοῦ.
χαίρεις ὁρῶν φῶς· πατέρα δ' οὐ χαίρειν δοκεῖς;
ἦ μὴν πολύν γε τὸν κάτω λογίζομαι
χρόνον, τὸ δὲ ζῆν μικρόν, ἀλλ' ὅμως γλυκύ.
σὺ γοῦν ἀναιδῶς διεμάχου τὸ μὴ θανεῖν,
καὶ ζῆς παρελθὼν τὴν πεπρωμένην τύχην,
ταύτην κατακτάς· εἶτ' ἐμὴν ἀψυχίαν
λέγεις, γυναικός, ὦ κάκισθ', ἡσσημένος,
ἣ τοῦ καλοῦ σοῦ προὔθανεν νεανίου;
σοφῶς δ' ἐφηῦρες ὥστε μὴ θανεῖν ποτε,
εἰ τὴν παροῦσαν κατθανεῖν πείσεις ἀεὶ
γυναῖχ' ὑπὲρ σοῦ· κᾆτ' ὀνειδίζεις φίλοις
τοῖς μὴ θέλουσι δρᾶν τάδ', αὐτὸς ὢν κακός;
σίγα· νόμιζε δ', εἰ σὺ τὴν σαυτοῦ φιλεῖς
ψυχήν, φιλεῖν ἅπαντας· εἰ δ' ἡμᾶς κακῶς
ἐρεῖς, ἀκούσει πολλὰ κοὐ ψευδῆ κακά.
ΧΟ. πλείω λέλεκται νῦν τε καὶ τὰ πρὶν κακά·
παῦσαι δέ, πρέσβυ, παῖδα σὸν κακορροθῶν.
ΑΔ. λέγ', ὡς ἐμοῦ λέξαντος· εἰ δ' ἀλγεῖς κλύων
τἀληθές, οὐ χρῆν σ' εἰς ἔμ' ἐξαμαρτάνειν.
ΦΕ. σοῦ δ' ἂν προθνῄσκων μᾶλλον ἐξημάρτανον.

ΑΔ. ταὐτὸν γὰρ ἡβῶντ' ἄνδρα καὶ πρέσβυν θανεῖν;
ΦΕ. ψυχῇ μιᾷ ζῆν, οὐ δυοῖν ὀφείλομεν.
ΑΔ. καὶ μὴν Διός γε μείζον' ἂν ζῴης χρόνον.
ΦΕ. ἆρ' γονεῦσιν οὐδὲν ἔκδικον παθών;
ΑΔ. μακροῦ βίου γὰρ ἠσθόμην ἐρῶντά σε. 715
ΦΕ. ἀλλ' οὐ σὺ νεκρὸν ἀντὶ σοῦ τόνδ' ἐκφέρεις;
ΑΔ. σημεῖα τῆς σῆς, ὦ κάκιστ', ἀψυχίας.
ΦΕ. οὗτοι πρὸς ἡμῶν γ' ὤλετ'· οὐκ ἐρεῖς τόδε.
ΑΔ. φεῦ·
εἴθ' ἀνδρὸς ἔλθοις τοῦδέ γ' ἐς χρείαν ποτέ.
ΦΕ. μνήστευε πολλάς, ὡς θάνωσι πλείονες. 720
ΑΔ. σοὶ τοῦτ' ὄνειδος· οὐ γὰρ ἤθελες θανεῖν.
ΦΕ. φίλον τὸ φέγγος τοῦτο τοῦ θεοῦ, φίλον.
ΑΔ. κακὸν τὸ λῆμα κοὐκ ἐν ἀνδράσιν τὸ σόν.
ΦΕ. οὐκ ἐγγελᾷς γέροντα βαστάζων νεκρόν.
ΑΔ. θανῇ γε μέντοι δυσκλεής, ὅταν θάνῃς. 725
ΦΕ. κακῶς ἀκούειν οὐ μέλει θανόντι μοι.
ΑΔ. φεῦ· φεῦ· τὸ γῆρας ὡς ἀναιδείας πλέων.
ΦΕ. ἦδ' οὐκ ἀναιδής· τήνδ' ἐφηῦρες ἄφρονα.
ΑΔ. ἄπελθε καί με τόνδ' ἔα θάψαι νεκρόν.
ΦΕ. ἄπειμι· θάψεις δ' αὐτὸς ὢν αὐτῆς φονεύς, 730
δίκας τε δώσεις σοῖσι κηδεσταῖς ἔτι.
ἦ τἄρ' Ἄκαστος οὐκέτ' ἔστ' ἐν ἀνδράσιν,
εἰ μή σ' ἀδελφῆς αἷμα τιμωρήσεται.
[*Exit with Attendants.*
ΑΔ. ἔρροις νυν αὐτὸς χἠ ξυνοικήσασά σοι·
ἄπαιδε παιδὸς ὄντος, ὥσπερ ἄξιοι, 735
γηράσκετ'· οὐ γὰρ τῷδ' ἔτ' ἐς ταὐτὸν στέγος

νεῖσθ'· εἰ δ' ἀπειπεῖν χρῆν με κηρύκων ὕπο
τὴν σὴν πατρῴαν ἑστίαν, ἀπεῖπον ἄν.
ἡμεῖς δέ,—τοὺν ποσὶν γὰρ οἰστέον κακόν,—
στείχωμεν, ὡς ἂν ἐν πυρᾷ θῶμεν νεκρόν. 740

[*The procession moves slowly forward towards the grave. The musicians who form part of it, raise a sad and solemn music of flutes* (Καρικὴ μοῦσα), *to which the Chorus sing the following lines.*]

ΧΟ. Ἰώ· ἰώ. σχετλία τόλμης,
ὦ γενναία καὶ μέγ' ἀρίστη,
χαῖρε· πρόφρων σὲ χθόνιός θ' Ἑρμῆς
Ἄιδης τε δέχοιτ'. εἰ δέ τι κἀκεῖ
πλέον ἔστ' ἀγαθοῖς, τούτων μετέχουσ' 745
Ἄιδου νύμφη παρεδρεύοις.

[*Enter a Servant from the palace.*]

ΘΕΡΑΠΩΝ.

Πολλοὺς μὲν ἤδη κἀπὸ παντοίας χθονὸς
ξένους μολόντας οἶδ' ἐς Ἀδμήτου δόμους,
οἷς δεῖπνα προὔθηκ'· ἀλλὰ τοῦδ' οὔπω ξένου
κακίον' ἐς τήνδ' ἑστίαν ἐδεξάμην. 750
ὅς πρῶτα μὲν πενθοῦντα δεσπότην ὁρῶν
ἐσῆλθε κἀτόλμησ' ἀμείψασθαι πύλας·
ἔπειτα δ' οὔτι σωφρόνως ἐδέξατο
τὰ προστυχόντα ξένια, συμφορὰν μαθών,
ἀλλ', εἴ τι μὴ φέροιμεν, ὤτρυνεν φέρειν. 755

ποτῆρα δ' ἐν χείρεσσι κίσσινον λαβὼν
πίνει μελαίνης μητρὸς εὔζωρον μέθυ,
ἕως ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλὸξ
οἴνου· στέφει δὲ κρᾶτα μυρσίνης κλάδοις
ἄμουσ' ὑλακτῶν· δισσὰ δ' ἦν μέλη κλύειν.
ὁ μὲν γὰρ ᾠδε, τῶν ἐν Ἀδμήτου κακῶν
οὐδὲν προτιμῶν, οἰκέται δ' ἐκλαίομεν
δέσποιναν· ὄμμα δ' οὐκ ἐδείκνυμεν ξένῳ
τέγγοντες· Ἄδμητος γὰρ ὧδ' ἐφίετο.
καὶ νῦν ἐγὼ μὲν ἐν δόμοισιν ἑστιῶ
ξένον, πανοῦργον κλῶπα καὶ λῃστήν τινα,
ἣ δ' ἐκ δόμων βέβηκεν, οὐδ' ἐφεσπόμην
οὐδ' ἐξέτεινα χεῖρ', ἀποιμώξων ἐμὴν
δέσποιναν, ἥ μοι πᾶσί τ' οἰκέταισιν ἦν
μήτηρ· κακῶν γὰρ μυρίων ἐρρύετο,
ὀργὰς μαλάσσουσ' ἀνδρός. ἆρα τὸν ξένον
στυγῶ δικαίως ἐν κακοῖς ἀφιγμένον;

[*Enter* HERAKLES *from the palace, wearing a wreath of flowers on his head. He is half intoxicated, and accosts the Servant with a cheery familiarity.*]

ΗΡ. Οὗτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις;
οὐ χρὴ σκυθρωπὸν τοῖς ξένοις τὸν πρόσπολον
εἶναι, δέχεσθαι δ' εὐπροσηγόρῳ φρενί.
σὺ δ' ἄνδρ' ἑταῖρον δεσπότου παρόνθ' ὁρῶν,
στυγνῷ προσώπῳ καὶ συνωφρυωμένῳ
δέχει, θυραίου πήματος σπουδὴν ἔχων.
δεῦρ' ἔλθ', ὅπως ἂν καὶ σοφώτερος γένῃ.

Heracles Feasting. Vase at Munich, 6th Century B.C.
(Furtwängler-Reichhold, *Griech. Vasenmalerei.*)

τὰ θνητὰ πράγματ' οἶδας ἣν ἔχει φύσιν;
οἶμαι μὲν οὔ· πόθεν γάρ; ἀλλ' ἄκουέ μου.
βροτοῖς ἅπασι κατθανεῖν ὀφείλεται,
κοὐκ ἔστι θνητῶν ὅστις ἐξεπίσταται
τὴν αὔριον μέλλουσαν εἰ βιώσεται·
τὸ τῆς τύχης γὰρ ἀφανὲς οἳ προβήσεται,
κἄστ' οὐ διδακτὸν οὐδ' ἁλίσκεται τέχνῃ.
ταῦτ' οὖν ἀκούσας καὶ μαθὼν ἐμοῦ πάρα,
εὔφραινε σαυτόν, πῖνε, τὸν καθ' ἡμέραν
βίον λογίζου σόν, τὰ δ' ἄλλα τῆς τύχης.
τίμα δὲ καὶ τὴν πλεῖστον ἡδίστην θεῶν
Κύπριν βροτοῖσιν· εὐμενὴς γὰρ ἡ θεός.
τὰ δ' ἄλλ' ἔασον ταῦτα καὶ πιθοῦ λόγοις
ἐμοῖσιν, εἴπερ ὀρθά σοι δοκῶ λέγειν·
οἶμαι μέν. οὔκουν τὴν ἄγαν λύπην ἀφεὶς
πίῃ μεθ' ἡμῶν τάσδ' ὑπερβαλὼν πύλας,
στεφάνοις πυκασθείς; καὶ σάφ' οἶδ' ὀθούνεκα
τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος φρενῶν
μεθορμιεῖ σε πίτυλος ἐμπεσὼν σκύφου.
ὄντας δὲ θνητοὺς θνητὰ καὶ φρονεῖν χρεών·
ὡς τοῖς γε σεμνοῖς καὶ συνωφρυωμένοις
ἅπασίν ἐστιν, ὥς γ' ἐμοὶ χρῆσθαι κριτῇ,
οὐ βίος ἀληθῶς ὁ βίος, ἀλλὰ συμφορά.

ΘΕ. ἐπιστάμεσθα ταῦτα· νῦν δὲ πράσσομεν
οὐχ οἷα κώμου καὶ γέλωτος ἄξια.

ΗΡ. γυνὴ θυραῖος ἡ θανοῦσα· μὴ λίαν
πένθει· δόμων γὰρ ζῶσι τῶνδε δεσπόται.

ΘΕ. τί ζῶσιν; οὐ κάτοισθα τἀν δόμοις κακά;

ΗΡ. εἰ μή τι σός με δεσπότης ἐψεύσατο.
ΘΕ. ἄγαν ἐκεῖνός ἐστ' ἄγαν φιλόξενος.
ΗΡ. οὐ χρῆν μ' ὀθνείου γ' οὕνεκ' εὖ πάσχειν νεκροῦ;
ΘΕ. ἦ κάρτα μέντοι καὶ λίαν θυραῖος ἦν. 811
ΗΡ. μῶν ξυμφοράν τιν' οὖσαν οὐκ ἔφραξέ μοι;
ΘΕ. χαίρων ἰθ'· ἡμῖν δεσποτῶν μέλει κακά.
ΗΡ. ὅδ' οὐ θυραίων πημάτων ἄρχει λόγος.
ΘΕ. οὐ γάρ τι κωμάζοντ' ἂν ἠχθόμην σ' ὁρῶν. 815
ΗΡ. ἀλλ' ἦ πέπονθα δεῖν' ὑπὸ ξένων ἐμῶν;
ΘΕ. οὐκ ἦλθες ἐν δέοντι δέξασθαι δόμοις.
[πένθος γὰρ ἡμῖν ἐστι· καὶ κουρὰν βλέπεις
μελαμπέπλους στολμούς τε.
ΗΡ. τίς δ' ὁ κατθανών;
μῶν ἢ τέκνων τι φροῦδον ἢ γέρων πατήρ;] 820
ΘΕ. γυνὴ μὲν οὖν ὄλωλεν Ἀδμήτου, ξένε.
ΗΡ. τί φής; ἔπειτα δῆτά μ' ἐξενίζετε;
ΘΕ. ᾐδεῖτο γάρ σε τῶνδ' ἀπώσασθαι δόμων.
ΗΡ. ὦ σχέτλι', οἵας ἤμπλακες ξυναόρου.
ΘΕ. ἀπωλόμεσθα πάντες, οὐ κείνη μόνη. 825
ΗΡ. ἀλλ' ᾐσθόμην μὲν ὄμμ' ἰδὼν δακρυρροοῦν
κουράν τε καὶ πρόσωπον· ἀλλ' ἔπειθέ με
λέγων θυραῖον κῆδος ἐς τάφον φέρειν
βίᾳ δὲ θυμοῦ τάσδ' ὑπερβαλὼν πύλας
ἔπινον ἀνδρὸς ἐν φιλοξένου δόμοις, 830
πράσσοντος οὕτω. κἆτα κωμάζω κάρα
στεφάνοις πυκασθείς;

[*Flings his garland on the ground.*

ἀλλὰ σοῦ τὸ μὴ φράσαι,

κακοῦ τοσούτου δώμασιν προκειμένου.
ποῦ καί σφε θάπτει; ποῦ νιν εὑρήσω μολών;
ΘΕ. ὀρθὴν παρ' οἶμον, ἣ 'πὶ Λάρισαν φέρει,
τύμβον κατόψῃ ξεστὸν ἐκ προαστίου.
ΗΡ. ὦ πολλὰ τλᾶσα καρδία καὶ χεὶρ ἐμή,
νῦν δεῖξον οἷον παῖδά σ' ἡ Τιρυνθία
Ἡλεκτρυόνος ἐγείνατ' Ἀλκμήνη Διί.
δεῖ γάρ με σῶσαι τὴν θανοῦσαν ἀρτίως
γυναῖκα κεἰς τόνδ' αὖθις ἱδρῦσαι δόμον
Ἄλκηστιν, Ἀδμήτῳ θ' ὑπουργῆσαι χάριν.
ἐλθὼν δ' ἄνακτα τὸν μελάμπεπλον νεκρῶν
Θάνατον φυλάξω, καί νιν εὑρήσειν δοκῶ
πίνοντα τύμβου πλησίον προσφαγμάτων.
κἄνπερ λοχήσας αὐτὸν ἐξ ἕδρας συθεὶς
μάρψω, κύκλον δὲ περιβάλω χεροῖν ἐμαῖν,
οὐκ ἔστιν ὅστις αὐτὸν ἐξαιρήσεται
μογοῦντα πλευρά, πρὶν γυναῖκ' ἐμοὶ μεθῇ.
ἢν δ' οὖν ἁμάρτω τῆσδ' ἄγρας, καὶ μὴ μόλῃ
πρὸς αἱματηρὸν πέλανον, εἶμι τῶν κάτω
Κόρης Ἀνακτός τ' εἰς ἀνηλίους δόμους
αἰτήσομαί τε· καὶ πέποιθ' ἄξειν ἄνω
Ἄλκηστιν, ὥστε χερσὶν ἐνθεῖναι ξένου,
ὅς μ' ἐς δόμους ἐδέξατ' οὐδ' ἀπήλασε,
καίπερ βαρείᾳ συμφορᾷ πεπληγμένος,
ἔκρυπτε δ' ὧν γενναῖος, αἰδεσθεὶς ἐμέ.
τίς τοῦδε μᾶλλον Θεσσαλῶν φιλόξενος,
τίς Ἑλλάδ' οἰκῶν; τοιγὰρ οὐκ ἐρεῖ κακὸν
εὐεργετῆσαι φῶτα γενναῖος γεγώς. [*Exit.*

[Admetos *returns from the grave followed by the mourners. On coming before the palace, he pauses and abandons himself to the wildest expressions of grief.*]

ΑΔ. Ἰώ, 861
στυγναὶ πρόσοδοι, στυγναὶ δ' ὄψεις
χήρων μελάθρων.
ἰώ μοί μοι. αἰαῖ.
ποῖ βῶ; πᾶ στῶ; τί λέγω; τί δὲ μή;
πῶς ἂν ὀλοίμαν;
ἦ βαρυδαίμονα μήτηρ μ' ἔτεκεν. 865
ζηλῶ φθιμένους, κείνων ἔραμαι,
κεῖν' ἐπιθυμῶ δώματα ναίειν.
οὔτε γὰρ αὐγὰς χαίρω προσορῶν
οὔτ' ἐπὶ γαίας πόδα πεζεύων·
τοῖον ὄμηρόν μ' ἀποσυλήσας 870
Ἅιδη Θάνατος παρέδωκεν.

ΧΟ. πρόβα πρόβα· βᾶθι κεῦθος οἴκων. στρ.

ΑΔ. αἰαῖ.

ΧΟ. πέπονθας ἄξι' αἰαγμάτων.

ΑΔ. ἔ· ἔ.

ΧΟ. δι' ὀδύνας ἔβας,
σάφ' οἶδα.

ΑΔ. φεῦ φεῦ.

ΧΟ. τὰν νέρθεν οὐδὲν ὠφελεῖς. 875

ΑΔ. ἰώ μοί μοι.

ΧΟ. τὸ μήποτ' εἰσιδεῖν φιλίας ἀλόχου
πρόσωπον ἄντα λυπρόν.

ΑΔ. ἔμνησας ὅ μου φρένας ἦλκωσεν·

τί γὰρ ἀνδρὶ κακὸν μεῖζον ἁμαρτεῖν
πιστῆς ἀλόχου; μή ποτε γήμας
ὤφελον οἰκεῖν μετὰ τῆσδε δόμους.
ζηλῶ δ' ἀγάμους ἀτέκνους τε βροτῶν·
μία γὰρ ψυχή, τῆς ὑπεραλγεῖν
μέτριον ἄχθος·
παίδων δὲ νόσους καὶ νυμφιδίους
εὐνὰς θανάτοις κεραϊζομένας
οὐ τλητὸν ὁρᾶν, ἐξὸν ἀτέκνους
ἀγάμους τ' εἶναι διὰ παντός.

ΧΟ. τύχα τύχα δυσπάλαιστος ἥκει. ἀντ.

ΑΔ. αἰαῖ.

ΧΟ. πέρας δέ γ' οὐδὲν ἀλγέων τίθης.

ΑΔ. ἔ· ἔ.

ΧΟ. βαρέα μὲν φέρειν,
ὅμως δὲ—

ΑΔ. φεῦ φεῦ.

ΧΟ. τλᾶθ'· οὐ σὺ πρῶτος ὤλεσας—

ΑΔ. ἰώ μοί μοι.

ΧΟ. γυναῖκα· συμφορὰ δ' ἑτέρους ἑτέρα
πιέζει φανεῖσα θνατῶν.

ΑΔ. ὦ μακρὰ πένθη λῦπαί τε φίλων
τῶν ὑπὸ γαῖαν.
τί μ' ἐκώλυσας ῥῖψαι τύμβου [*To an Attendant.*
τάφρον ἐς κοίλην καὶ μετ' ἐκείνης
τῆς μέγ' ἀρίστης κεῖσθαι φθίμενον;
δύο δ' ἀντὶ μιᾶς Ἄιδης ψυχὰς
τὰς πιστοτάτας σὺν ἂν ἔσχεν, ὁμοῦ

χθονίαν λίμνην διαβάντε.

ΧΟ. ἐμοί τις ἦν ἐν γένει, στρ.
ᾧ κόρος ἀξιόθρηνος ὤλετ' ἐν δόμοισιν 905
μονόπαις· ἄλλ' ἔμπας
ἔφερε κακὸν ἄλις, ἄτεκνος ὤν,
πολιὰς ἐπὶ χαίτας ἤδη
προπετὴς ὢν βιότου τε πόρσω. 910

ΑΔ. ὦ σχῆμα δόμων, πῶς εἰσέλθω;
πῶς δ' οἰκήσω μεταπίπτοντος
δαίμονος; οἴμοι. πολὺ γὰρ τὸ μέσον·
τότε μὲν πεύκαις σὺν Πηλιάσιν 915
σύν θ' ὑμεναίοις ἔστειχον ἔτω,
φιλίας ἀλόχου χέρα βαστάζων,
πολυάχητος δ' εἵπετο κῶμος,
τήν τε θανοῦσαν κἄμ' ὀλβίζων,
ὡς εὐπατρίδαι καὶ ἀπ' ἀμφοτέρων 920
ὄντες ἀριστέων σύζυγες εἶμεν·
νῦν δ' ὑμεναίων γόος ἀντίπαλος
λευκῶν τε πέπλων μέλανες στολμοὶ
πέμπουσί μ' ἔσω
λέκτρων κοίτας ἐς ἐρήμους. 925

ΧΟ. παρ' εὐτυχῆ σοὶ πότμον ἀντ.
ἦλθεν ἀπειροκάκῳ τόδ' ἄλγος· ἀλλ' ἔσωσας
βίοτον καὶ ψυχάν.
ἔθανε δάμαρ, ἔλιπε φιλίαν· 930
τί νέον τόδε; πολλοῖς ἤδη
παρέλυσεν θάνατος δάμαρτα.

ΑΔ. φίλοι, γυναικὸς δαίμον' εὐτυχέστερον 935

Bridal Procession. (Stackelberg, *Gräber.*)

τοὐμοῦ νομίζω, καίπερ οὐ δοκοῦνθ' ὅμως·
τῆς μὲν γὰρ οὐδὲν ἄλγος ἅψεταί ποτε,
πολλῶν δὲ μόχθων εὐκλεὴς ἐπαύσατο.
ἐγὼ δ', ὃν οὐ χρῆν ζῆν, παρεὶς τὸ μόρσιμον
λυπρὸν διάξω βίοτον· ἄρτι μανθάνω.
πῶς γὰρ δόμων τῶνδ' εἰσόδους ἀνέξομαι;
τίν' ἂν προσειπών, τοῦ δὲ προσρηθεὶς ὕπο,
τερπνῆς τύχοιμ' ἂν εἰσόδου; ποῖ τρέψομαι;
ἢ μὲν γὰρ ἔνδον ἐξελᾷ μ' ἐρημία,
γυναικὸς εὐνὰς εὖτ' ἂν εἰσίδω κενὰς
θρόνους τ' ἐν οἷσιν ἷζε, καὶ κατὰ στέγας
αὐχμηρὸν οὖδας, τέκνα δ' ἀμφὶ γούνασι
πίπτοντα κλαίῃ μητέρ', οἳ δὲ δεσπότιν
στένωσιν οἵαν ἐκ δόμων ἀπώλεσαν.
τὰ μὲν κατ' οἶκον τοιάδ'· ἔξωθεν δέ με
γάμοι τ' ἐλῶσι Θεσσαλῶν καὶ ξύλλογοι
γυναικοπληθεῖς· οὐ γὰρ ἐξανέξομαι
λεύσσων δάμαρτος τῆς ἐμῆς ὁμήλικας.
ἐρεῖ δέ μ' ὅστις ἐχθρὸς ὢν κυρεῖ τάδε·
ἰδοῦ τὸν αἰσχρῶς ζῶνθ', ὃς οὐκ ἔτλη θανεῖν,
ἀλλ' ἣν ἔγημεν ἀντιδοὺς ἀψυχίᾳ
πέφευγεν Ἅιδην· κᾆτ' ἀνὴρ εἶναι δοκεῖ;
στυγεῖ δὲ τοὺς τεκόντας, αὐτὸς οὐ θέλων
θανεῖν. τοιάνδε πρὸς κακοῖσι κληδόνα
ἔξω. τί μοι ζῆν δῆτα κύδιον, φίλοι,
κακῶς κλύοντι καὶ κακῶς πεπραγότι;

ΧΟ. Ἐγὼ καὶ διὰ μούσας στρ. α'.
καὶ μετάρσιος ᾖξα, καὶ

πλείστων ἁψάμενος λόγων
κρεῖσσον οὐδὲν Ἀνάγκας
ηὗρον, οὐδέ τι φάρμακον
Θρῄσσαις ἐν σανίσιν, τὰς
Ὀρφεία κατέγραψεν
γῆρυς, οὐδ' ὅσα Φοῖβος Ἀσκληπιάδαις ἔδωκε
φάρμακα πολυπόνοις ἀντιτεμὼν βροτοῖσιν.
Μόνας δ' οὔτ' ἐπὶ βωμοὺς ἀντ. α.
ἐλθεῖν οὔτε βρέτας θεᾶς
ἔστιν, οὐ σφαγίων κλύει.
μή μοι, πότνια, μείζων
ἔλθοις ἢ τὸ πρὶν ἐν βίῳ.
καὶ γὰρ Ζεὺς ὅ τι νεύσῃ,
σὺν σοὶ τοῦτο τελευτᾷ.
καὶ τὸν ἐν Χαλύβοις δαμάζεις σὺ βίᾳ σίδαρον,
οὐδέ τις ἀποτόμου λήματός ἐστιν αἰδώς.
Καὶ σ' ἐν ἀφύκτοισι χερῶν εἶλε θεὰ δεσ- στρ. β'.
μοῖς.
τόλμα δ'· οὐ γὰρ ἀνάξεις ποτ' ἔνερθεν
κλαίων τοὺς φθιμένους ἄνω.
καὶ θεῶν σκότιοι φθίνουσι
παῖδες ἐν θανάτῳ.
φίλα μὲν ὅτ' ἦν μεθ' ἡμῶν,
φίλα δὲ θανοῦσ' [ἔτ'] ἔσται,
γενναιοτάταν δὲ πασᾶν
ἐξεύξω κλισίαις ἄκοιτιν.
Μηδὲ νεκρῶν ὡς φθιμένων χῶμα νομιζέσθω ἀντ. β'.
τύμβος σᾶς ἀλόχου, θεοῖσι δ' ὁμοίως

The Return of Alcestis (?)

Drum of a Column from the Temple of Artemis at Ephesus, 4th Century B.C.
In the British Museum.

τιμάσθω, σέβας ἐμπόρων.
καί τις δοχμίαν κέλευθον 1000
ἐμβαίνων τόδ' ἐρεῖ·
αὕτα ποτὲ προὔθαν' ἀνδρός,
νῦν δ' ἐστὶ μάκαιρα δαίμων·
χαῖρ', ὦ πότνι', εὖ δὲ δοίης.
τοῖαί νιν προσεροῦσι φῆμαι. 1005
Καὶ μὴν ὅδ', ὡς ἔοικεν, Ἀλκμήνης γόνος,
Ἄδμητε, πρὸς σὴν ἑστίαν πορεύεται.

[*Enter* HERAKLES *leading by the hand a woman whose face is completely hidden by a veil.*]

HP. *Φίλον πρὸς ἄνδρα χρὴ λέγειν ἐλευθέρως,*
Ἄδμητε, μομφὰς δ' οὐχ ὑπὸ σπλάγχνοις ἔχειν
σιγῶντ'. ἐγὼ δὲ σοῖς κακοῖσιν ἠξίουν 1010
ἐγγὺς παρεστὼς ἐξετάζεσθαι φίλος·
σὺ δ' οὐκ ἔφραζες σῆς προκείμενον νέκυν
γυναικός, ἀλλά μ' ἐξένιζες ἐν δόμοις,
ὡς δὴ θυραίου πήματος σπουδὴν ἔχων.
κἄστεψα κρᾶτα καὶ θεοῖς ἐλειψάμην 1015
σπονδὰς ἐν οἴκοις δυστυχοῦσι τοῖσι σοῖς.
καὶ μέμφομαι μὲν μέμφομαι παθὼν τάδε,
οὐ μήν σε λυπεῖν ἐν κακοῖσι βούλομαι.
ὧν δ' οὕνεχ' ἥκω δεῦρ' ὑποστρέψας πάλιν
λέξω. γυναῖκα τήνδε μοι σῶσον λαβών, 1020
ἕως ἂν ἵππους δεῦρο Θρῃκίας ἄγων
ἔλθω, τύραννον Βιστόνων κατακτανών.
πράξας δ' ὃ μὴ τύχοιμι—νοστήσαιμι γάρ·—

δίδωμι τήνδε σοῖσι προσπολεῖν δόμοις.
πολλῷ δὲ μόχθῳ χεῖρας ἦλθεν εἰς ἐμάς·
ἀγῶνα γὰρ πάνδημον εὑρίσκω τινὰς
τιθέντας, ἀθληταῖσιν ἄξιον πόνον,
ὅθεν κομίζω τήνδε νικητήρια
λαβών· τὰ μὲν γὰρ κοῦφα τοῖς νικῶσιν ἦν
ἵππους ἄγεσθαι, τοῖσι δ' αὖ τὰ μείζονα
νικῶσι, πυγμὴν καὶ πάλην, βουφόρβια·
γυνὴ δ' ἐπ' αὐτοῖς εἵπετ'· ἐντυχόντι δὲ
αἰσχρὸν παρεῖναι κέρδος ἦν τόδ' εὐκλεές.
ἀλλ', ὥσπερ εἶπον, σοὶ μέλειν γυναῖκα χρή·
οὐ γὰρ κλοπαίαν, ἀλλὰ σὺν πόνῳ λαβὼν
ἥκω· χρόνῳ δὲ καὶ σύ μ' αἰνέσεις ἴσως.
ΑΔ. οὗτοι σ' ἀτίζων οὐδ' ἐν ἐχθροῖσιν τιθεὶς
ἔκρυψ' ἐμῆς γυναικὸς ἀθλίου τύχας·
ἀλλ' ἄλγος ἄλγει τοῦτ' ἂν ἦν προσκείμενον,
εἴ του πρὸς ἄλλου δώμαθ' ὡρμήθης ξένου·
ἄλις δὲ κλαίειν τοὐμὸν ἦν ἐμοὶ κακόν.
γυναῖκα δ', εἴ πως ἔστιν, οἰτοῦμαί σ', ἄναξ,
ἄλλον τιν' ὅστις μὴ πέπονθεν οἷ' ἐγὼ
σῴζειν ἄνωχθι Θεσσαλῶν,—πολλοί δέ σοι
ξένοι Φεραίων,—μή μ' ἀναμνήσῃς κακῶν.
οὐκ ἂν δυναίμην τήνδ' ὁρῶν ἐν δώμασιν
ἄδακρυς εἶναι· μὴ νοσοῦντι μοι νόσον
προσθῇς, ἄλις γὰρ συμφορᾷ βαρύνομαι.
ποῦ καὶ τρέφοιτ' ἂν δωμάτων νέα γυνή;
νέα γάρ, ὡς ἐσθῆτι καὶ κόσμῳ πρέπει.
πότερα κατ' ἀνδρῶν δῆτ' ἐνοικήσει στέγην;

καὶ πῶς ἀκραιφνὴς ἐν νέοις στρωφωμένη
ἔσται; τὸν ἡβῶνθ', Ἡράκλεις, οὐ ῥᾴδιον
εἴργειν· ἐγὼ δὲ σοῦ προμηθίαν ἔχω.
ἢ τῆς θανούσης θάλαμον ἐσβήσας τρέφω;
καὶ πῶς ἐπεσφρῶ τήνδε τῷ κείνης λέχει;
διπλῆν φοβοῦμαι μέμψιν, ἔκ τε δημοτῶν,
μή τίς μ' ἐλέγχῃ τὴν ἐμὴν εὐεργέτιν
προδόντ' ἐν ἄλλης δεμνίοις πίτνειν νέας,
καὶ τῆς θανούσης·—ἀξία δέ μοι σέβειν.
πολλὴν πρόνοιαν δεῖ μ' ἔχειν. σὺ δ', ὦ γύναι,
ἥτις ποτ' εἶ σύ, ταὔτ' ἔχουσ' Ἀλκήστιδι
μορφῆς μέτρ' ἴσθι, καὶ προσήιξαι δέμας.
οἴμοι. κόμιζε πρὸς θεῶν ἐξ ὀμμάτων
γυναῖκα τήνδε, μή μ' ἕλῃς ῥηγμένον.
δοκῶ γὰρ αὐτὴν εἰσορῶν γυναῖχ' ὁρᾶν
ἐμήν· θολοῖ δὲ καρδίαν, ἐκ δ' ὀμμάτων
πηγαὶ κατερρώγασιν· ὦ τλήμων ἐγώ,
ὡς ἄρτι πένθους τοῦδε γεύομαι πικροῦ.
ΧΟ. ἐγὼ μὲν οὐκ ἔχοιμ' ἂν εὖ λέγειν τύχην·
χρὴ δ', ὅστις εἶσι, καρτερεῖν θεοῦ δόσιν.
ΗΡ. εἰ γὰρ τοσαύτην δύναμιν εἶχον ὥστε σὴν
ἐς φῶς πορεῦσαι νερτέρων ἐκ δωμάτων
γυναῖκα καί σοι τήνδε πορσῦναι χάριν.
ΑΔ. σάφ' οἶδα βούλεσθαί σ' ἄν. ἀλλὰ ποῦ τόδε;
οὐκ ἔστι τοὺς θανόντας ἐς φάος μολεῖν.
ΗΡ. μή νυν ὑπέρβαλλ', ἀλλ' ἐναισίμως φέρε.
ΑΔ. ῥᾴον παραινεῖν ἢ παθόντα καρτερεῖν.
ΗΡ. τί δ' ἂν προκόπτοις, εἰ θέλοις ἀεὶ στένειν;

ΑΔ. ἔγνωκα καὐτός, ἀλλ' ἔρως τις ἐξάγει.
ΗΡ. τὸ γὰρ φιλῆσαι τὸν θανόντ' ἄγει δάκρυ.
ΑΔ. ἀπώλεσέν με, κἄτι μᾶλλον ἢ λέγω.
ΗΡ. γυναικὸς ἐσθλῆς ἥμπλακες· τίς ἀντερεῖ;
ΑΔ. ὥστ' ἄνδρα τόνδε μηκέθ' ἥδεσθαι βίῳ.
ΗΡ. χρόνος μαλάξει, νῦν δ' ἔθ' ἡβάσκει κακόν.
ΑΔ. χρόνον λέγοις ἄν, εἰ χρόνος τὸ κατθανεῖν.
ΗΡ. γυνή σε παύσει καὶ νέου γάμου πόθοι.
ΑΔ. σίγησον· οἷον εἶπας. οὐκ ἂν ᾠόμην.
ΗΡ. τί δ'; οὐ γαμεῖς γάρ, ἀλλὰ χηρεύσῃ λέχος;
ΑΔ. οὐκ ἔστιν ἥτις τῷδε συγκλιθήσεται.
ΗΡ. μῶν τὴν θανοῦσαν ὠφελεῖν τι προσδοκᾷς;
ΑΔ. κείνην ὅπουπερ ἔστι τιμᾶσθαι χρεών.
ΗΡ. αἰνῶ μὲν αἰνῶ· μωρίαν δ' ὀφλισκάνεις.
ΑΔ. ὡς μήποτ' ἄνδρα τόνδε νυμφίον καλῶν.
ΗΡ. ἐπῄνεσ' ἀλόχῳ πιστὸς οὔνεκ' εἶ φίλος.
ΑΔ. θάνοιμ' ἐκείνην καίπερ οὐκ οὖσαν προδούς.
ΗΡ. δέχου νυν εἴσω τήνδε γενναίων δόμων.
ΑΔ. μή, πρός σε τοῦ σπείραντος ἄντομαι Διός.
ΗΡ. καὶ μὴν ἁμαρτήσῃ γε μὴ δράσας τάδε.
ΑΔ. καὶ δρῶν γε λύπῃ καρδίαν δηχθήσομαι.
ΗΡ. πιθοῦ· τάχ' ἂν γὰρ ἐς δέον πέσοι χάρις.
ΑΔ. φεῦ.
εἴθ' ἐξ ἀγῶνος τήνδε μὴ 'λαβές ποτε.
ΗΡ. νικῶντι μέντοι καὶ σὺ συννικᾷς ἐμοί.
ΑΔ. καλῶς ἔλεξας· ἡ γυνὴ δ' ἀπελθέτω.
ΗΡ. ἄπεισιν, εἰ χρή· πρῶτα δ' εἰ χρεὼν ἄθρει.
ΑΔ. χρή, σοῦ γε μὴ μέλλοντος ὀργαίνειν ἐμοί.

ΗΡ. εἰδώς τι κἀγὼ τήνδ' ἔχω προθυμίαν.
ΑΔ. νίκα νυν. οὐ μὴν ἀνδάνοντά μοι ποιεῖς.
ΗΡ. ἀλλ' ἔσθ' ὅθ' ἡμᾶς αἰνέσεις· πιθοῦ μόνον.
ΑΔ. κομίζετ', εἰ χρὴ τήνδε δέξασθαι δόμοις.
ΗΡ. οὐκ ἂν μεθείην τὴν γυναῖκα προσπόλοις.
ΑΔ. σὺ δ' αὐτὸς αὐτὴν εἴσαγ', εἰ βούλῃ, δόμους.
ΗΡ. ἐς σὰς μὲν οὖν ἔγωγε θήσομαι χέρας.
ΑΔ. οὐκ ἂν θίγοιμι· δῶμα δ' εἰσελθεῖν πάρα.
ΗΡ. τῇ σῇ πέποιθα χειρὶ δεξιᾷ μόνῃ.
ΑΔ. ἄναξ, βιάζει μ' οὐ θέλοντα δρᾶν τάδε.
ΗΡ. τόλμα προτείνειν χεῖρα καὶ θιγεῖν ξένης.
ΑΔ. καὶ δὴ προτείνω, Γοργόν' ὡς καρατομῶν.
ΗΡ. ἔχεις;
ΑΔ. ἔχω. [*Holds her hand with head averted.*
ΗΡ. ναί, σῷζέ νυν, καὶ τὸν Διὸς
φήσεις ποτ' εἶναι παῖδα γενναῖον ξένον.
βλέψον δ' ἐς αὐτήν, εἴ τι σῇ δοκεῖ πρέπειν
γυναικί· λύπης δ' εὐτυχῶν μεθίστασο.
ΑΔ. ὦ θεοί, τί λέξω; θαῦμ' ἀνέλπιστον τόδε·
γυναῖκα λεύσσω τὴν ἐμὴν ἐτητύμως,
ἢ κέρτομός με θεοῦ τις ἐκπλήσσει χαρά;
ΗΡ. οὐκ ἔστιν, ἀλλὰ τήνδ' ὁρᾷς δάμαρτα σήν.
ΑΔ. ὅρα γε μή τι φάσμα νερτέρων τόδ' ᾖ.
ΗΡ. οὐ ψυχαγωγὸν τόνδ' ἐποιήσω ξένον.
ΑΔ. ἀλλ' ἦν ἔθαπτον εἰσορῶ δάμαρτ' ἐμήν;
ΗΡ. σάφ' ἴσθ'. ἀπιστεῖν δ' οὔ σε θαυμάζω τύχῃ.
ΑΔ. θίγω, προσείπω ζῶσαν ὡς δάμαρτ' ἐμήν;
ΗΡ. πρόσειπ'. ἔχεις γὰρ πᾶν ὅσονπερ ἤθελες.

ΑΔ. ὦ φιλτάτης γυναικὸς ὄμμα καὶ δέμας,
ἔχω σ' ἀέλπτως, οὔποτ' ὄψεσθαι δοκῶν.
ΗΡ. ἔχεις· φθόνος δὲ μὴ γένοιτό τις θεῶν. 1135
ΑΔ. ὦ τοῦ μεγίστου Ζηνὸς εὐγενὲς τέκνον,
εὐδαιμονοίης, καί σ' ὁ φιτύσας πατὴρ
σῴζοι· σὺ γὰρ δὴ τἄμ' ἀνώρθωσας μόνος.
πῶς τήνδ' ἔπεμψας νέρθεν ἐς φάος τόδε;
ΗΡ. μάχην συνάψας δαιμόνων τῷ κυρίῳ. 1140
ΑΔ. ποῦ τόνδε Θανάτῳ φὴς ἀγῶνα συμβαλεῖν;
ΗΡ. τύμβον παρ' αὐτὸν ἐκ λόχου μάρψας χεροῖν.
ΑΔ. τί γάρ ποθ' ἥδ' ἄναυδος ἕστηκεν γυνή;
ΗΡ. οὔπω θέμις σοι τῆσδε προσφωνημάτων
κλύειν, πρὶν ἂν θεοῖσι τοῖσι νερτέροις 1145
ἁφαγνίσηται καὶ τρίτον μόλῃ φάος.
ἀλλ' εἴσαγ' εἴσω τήνδε· καὶ δίκαιος ὢν
τὸ λοιπόν, Ἄδμητ', εὐσέβει περὶ ξένους.
καὶ χαῖρ'· ἐγὼ δὲ τὸν προκείμενον πόνον
Σθενέλου τυράννῳ παιδὶ πορσυνῶ μολών. 1150
ΑΔ. μεῖνον παρ' ἡμῖν καὶ ξυνέστιος γενοῦ.
ΗΡ. αὖθις τόδ' ἔσται, νῦν δ' ἐπείγεσθαί με δεῖ.
ΑΔ. ἀλλ' εὐτυχοίης, νόστιμον δ' ἔλθοις ὁδόν. [*Exit* Her.
ἀστοῖς δὲ πάσῃ τ' ἐννέπω τετραρχίᾳ,
χοροὺς ἐπ' ἐσθλαῖς συμφοραῖσιν ἱστάναι 1155
βωμούς τε κνισᾶν βουθύτοισι προστροπαῖς.
νῦν γὰρ μεθηρμόσμεσθα βελτίω βίον
τοῦ πρόσθεν· οὐ γὰρ εὐτυχῶν ἀρνήσομαι.

[*All, except the Chorus, enter the palace. The musicians raise a glad music, to which the following lines are sung.*]

ΧΟ. πολλαὶ μορφαὶ τῶν δαιμονίων,
πολλὰ δ' ἀέλπτως κραίνουσι θεοί·
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
τῶν δ' ἀδοκήτων πόρον ηὗρε θεός,
τοιόνδ' ἀπέβη τόδε πρᾶγμα.

NOTES.

[In the following notes *Synt.* stands for Thomson's *Elementary Greek Syntax.*]

1-76. *Prologos.*—Apollo briefly relates how, in return for the respect shown to him while serving as the king's herd, he has saved Admetos from death on condition that someone else shall die for him. None save his wife Alkēstis is willing to do this thing, and she lies within breathing her last. Lest the defilement of contact with the dead come upon him, the god must abandon the house he has so long protected, for the feet of Death are drawing near. Death now enters, and jealously demands the reason of Apollo's presence in a house of mourning. Apollo replies by pleading for the Queen's life. Then, finding his endeavours useless, he mysteriously declares that there will soon arrive one stronger than Death, who will rob him of his prey by force. Death, however, unmoved by the threat, enters the palace to do his work.

1. **ὦ**: an exclamation of pity. 'Ah, palace of Admētos!'

2. **περ** emphasizes **Θεός**. It does not mean 'although'; the participle of itself has this concessive force.

4. **Ζεύς**, *sc.* *ἐστίν*: this copula is almost always omitted in poetry.—**κατακτάς**: Zeus was annoyed because Asklēpios, founder of the healing art, brought the dead to life.—**φλόγα**, a thunderbolt, manufactured by the Kyklōpes who lived under Mt. Aetna.

5. **οὗ**, gen. of cause.

6. **κτείνω**: historic present.

7. **ἄποιν'**, adverbial acc., 'by way of punishment': cp. *Ελένην κτάνωμεν, Μενελέῳ λύπην πικράν.*

9. **ἐς τόδ' ἡμ.** = *ἐς τήνδ' ἡμέραν*. The gen. is partitive: cp. Latin *id temporis*, 'at that time.'

10. **ὁσίου κ.τ.λ.**: lit. *I continually met with the son of Pheres as a holy man, i.e.* 'I ever found the son of Pheres a holy man.'—**ὁσίου ἀνδρός** is an Oblique Predicate; cp. *ἱκανὸν παρέχομαι τὸν μάρτυρα, Synt.* **18.**

11. **θανεῖν** for *τοῦ θανεῖν*: the article is often omitted in poetry, rarely in prose. Cp. *v.* 419 n.

12. **δολώσας.** He is said to have intoxicated them with wine.—**ἤνεσαν**: the obj. of the verb is [*τὸ*] *Ἄδμ. ἐκφυγεῖν*. See previous note.

13. **ᾅδην τὸν παρ.**: 'present death.'

15. **πάντας φίλους**: only his own family is meant; no one outside it would be an admissible substitute.

18. **κείνου** is for *ἑαυτοῦ*, merely to avoid ambiguity. The use must be imitated with caution.

19. **χεροῖν**: not *two hands* and no more, but several *pairs of hands.*

22. **μὴ μίασμα.** Phoibos (*Radiant*), the god of Light and Life and Beauty, as well as Artemis, his sister, are especially spoken of as shrinking from contact with death and mourning. In less degree the same is true of all the Olympian gods. Death and Hades, the Fates, the Furies, Earth and the Titans, all belonged to the Chthonian dynasty which Zeus and the Olympians supplanted, and with whom they naturally held the least possible amount of intercourse. The Chthonians were the deities invented by primitive man in the days when life was difficult, and it was hard to contend successfully against death and the forces of nature. They were the objects of a gloomy worship, which formed the strongest contrast to the brighter religion which succeeded it.

23. **μελάθρων κ.τ.λ.**: 'the dear shelter of this house.'

24. **τόνδε**: *δεικτικῶς*, as very frequently; *i.e.* he *points* to him. Transl. 'here.'

25. **ἱερᾶ.** He offered the dead as sacrifices to the deities of the lower world: cp. *vv.* 74-76.—**Ἄιδου.** In Homer Hades is always (with one exception) a person. The use of the word to denote a *place* is later.

26. **ἀφίκετο**: idiomatic aorist where we use the present.

31. **ἀφοριζ.**: 'in *seeking* to limit'; note this force of the present tense.

35. **τοξήρη**, oblique predicate; cp. *v.* 10 n: 'arming thy hand with a bow.'

36. **τόδ'**, 'this thing' (that we are discussing), viz. *προθανεῖν*, as he explains in the next line.

37. **Πελίου παῖς**. See note on *v.* 523. The ordinary construction for the present sentence would be *φρουρεῖς ἐπὶ τῇδε Πελίου παιδὶ, ἣ ὑπέστη*.

38. **θάρσει**: 'Never fear.'—**τοι**, 'be assured.'

41. **καί ... γε**: 'Yes, and': cp. *vv.* 47, 49.

42. **γάρ**: 'Yea, for.'

44. **ἐκεῖνον ... σε**: double accusative; cp. *τὸ ἥμισυ ἐμαυτὸν ἀπεστέρησα, Synt.* **47**.

45. **κοὐ** = *καὶ οὐ*.

46. **μέτα**: note the accent, which shows that the preposition here follows its case.

48. **ἂν εἰ πείσαιμι**, for *εἰ πείσαιμι ἄν*, 'whether I should persuade' (if I were to try). Note this translation carefully.

49. **κτείνειν γε κ.τ.λ.**: 'Yes (you would persuade me) to slay whom I must.' Death seeks to be witty.—**ὃν ἂν χρῃ**: this construction of *ἄν* with the subjunctive marks the *time* to be *indefinite*; 'whom I must *at any time* slay.'—**τοῦτο**: adverbial: cp. *μέγαλα σφάλλομαι, Synt.* **43**.

50. **τοῖς μέλλουσι**, sc. *θανεῖσθαι*.—**θάν. ἐμβαλεῖν**, 'to strike with death': cp. *incutere timorem*. The inf. depends on *πείσαιμι*, *v.* 48.

51. **ἔχω**, 'I understand'; a common use.

52. **ὅπως ... μόλοι**; This is an Indirect Question. In the Direct form it would be *πῶς μόλῃ*; *How is she to come?* (Deliberative Subjunctive.) The Indirect form corresponding to *πῶς μόλῃ*; would, in Primary Sequence, ordinarily be *ἔστιν ὅπως μόλῃ*; The substitution of the optative *μόλοι* for *μόλῃ* gives the question a *less confident* tone: 'Is there, then, any means whereby Alkēstis might (for *may*) live to old age?' Cp. *v.* 540 n.

53. **κἀμέ**: 'I too' (as well as thou).—**δόκει**: note the accent, and look up *φιλέω* in your grammar.

56. **κἂν** (*καὶ ἐάν*) ... **ὄληται**: 'even if she (shall) die an old woman.' **γραῦς** is Oblique Predicate: cp. v. 10 n.

57. **πρὸς τῶν ἐχόντων κ.τ.λ.** 'In favour of the rich thou layest down thy law.'

58. **ἀλλ' ἢ καὶ κ.τ.λ.** 'Nay, can it be that (see Appendix A) thou art a philosopher, and I knew it not?' Lit. *hast escaped my notice being a philosopher?* Death had drawn a *general* conclusion from Apollo's words *κἂν γραῦς κ.τ.λ.*, and his last remark, *v.* 57, shows a desire to engage in an *abstract discussion* of this question of buying release from death. Apollo sarcastically expresses surprise at Death's unsuspected talent for *Philosophy*.

59. **ὠνοῖντ' ἂν κ.τ.λ.** 'Those for whom it is possible to die old, would purchase (the privilege)': *i.e.* those able to buy the privilege of dying old, would do so.—**γηραιούς** agrees with *αὐτούς*, which would be the subject of *θανεῖν*, if a subject were expressed. It would be commoner to write **οἷς** *πάρεστι θανεῖν* **γηραιοῖς**.

61. **οὐ δῆτα**: 'No, indeed!' Cp. *v.* 389 n.

63. **πάντ'** is emphatic. 'Thou wilt not be able to have *all* that thou shouldst not have.' He has already had *some* unlawful advantages.

65. **τοῖος** = *τοιοῦτος*. The form must not be used in prose.

67. **ἱππ. ὄχημα**: 'a team of four horses.' *ὄχημα*, which commonly = *chariot*, could also be used (1) of the *chariot and horses* together, (2) of the team only. Cp. *v.* 483, *τέτρωρον ἅρμα*.

68. **ὃς δή**. Both in prose and poetry *δή* is very commonly added to the relative: it gives a slight force.

70. **οὔτε** is very often, as here, followed by **τε**. Transl. 'And *on the one hand ... not* (*οὔτε*), *and on the other* (*τε*).—**ἡ ... χάρις**, the thanks *thou wouldst have had*.'

71. **ὁμοίως**, 'all the same.'

72. **ἂν ... ἄν**. Both words go with **λάβοις**. The first *ἄν* is merely anticipatory. Cp. *v.* 464 n.

74. **κατάρξωμαι**, 'may make beginning.' The word is technical, being specially used of *beginning a sacrifice* in the manner referred to in the two following lines. Similarly *κατέρχομαι* = not only *to come back*, but also *to come back from exile*.

75. **θεῶν**: possessive gen.; 'sacred (belonging) to.'

76. **ὅτου ... ἀγνίσῃ**: a Limitative Descriptive clause, such as in Latin is formed by *qui* or *qui quidem* with the subjunctive; 'that man ..., the hair of whose head,' etc. Cp. *v.* 978. Note two things: (1) *ὅστις* in such a clause does not differ from *ὅς*, except in so far as it marks the person referred to, as *belonging to a class*,—a frequent use. (Do not translate by *whosoever*.) (2) There is no omission of *ἄν*: the particle is not wanted in clauses of this kind. Cp. *v.* 978 n.

Before actually sacrificing an animal, it was customary to cut off a few hairs from the forehead. These were called *κατάργματα*. Death as *ἱερὸν θανόντων* (*v.* 25) is here said to do this to his victim Alkēstis. Virgil was probably thinking of this passage when he wrote *Aen.* 4. 693-705, *q.v.*

77-135. *Parodos.*—'Why is the palace wrapped in silence? And no one is here to tell us whether this best of wives still lives or has passed away.—Does anyone hear sounds of mourning?—I hear none; yet surely they would not be thus silent, if she were dead.—Nay, she is dead.—In anywise she is not yet buried. I see no signs of funeral pomp before the house.—'Twas on this day she was to die.—Ah, thy words go to my heart!—Nought can save her.—No, none but Phoibos' son Asklēpios were he still alive.—Yea, at every altar have my lords made supplication, and in vain. There is no help.'

The different portions of the *Parodos* are delivered by full chorus, semi-chorus, and individual singers. The paragraphs and dashes in the text indicate a change of speaker.

78. **σεσίγηται**, 'is wrapped in silence.' The perf. tense denotes a *state* following upon action.

88. **ὡς πεπραγμένων**: 'as (would be the case) if all were over.' **πεπρ.** is gen. absol.

89. **οὐ** merely anticipates **οὐδέ.—μάν** is the Doric form of *μήν*. In lyrics this broad Doric *ᾱ* will be found continually (but not invariably) replacing *η*. The cause probably lies

in the fact that the latter vowel, which is of very frequent recurrence in Attic Greek, is an inconvenient one to sing.

91. **εἰ γὰρ κ.τ.λ.** 'O Healer, would that thou mightest show thyself amid the waves of our desolation!' For **εἰ γὰρ** introducing a wish cp. *Synt.* **165**.—**ἅτας** depends on **μετακύμιος** as being equivalent to *ἐν κύμασιν*.

92. **Παιάν.** In epic poetry Paiān or Paiōn appears as the Physician of the gods. After Homer the name and office of Divine Healer are assigned to Apollo, who is here addressed. The cry **ὦ Παιάν** may be an expression either of anguish or joy, according as the speaker is imploring help or singing thankfully of help received. As a common noun, *παιάν* is a *triumph-song* addressed to any god; cp. *v.* 424.

93. **τἄν**=*τοι ἄν*.—**φθιμ.** gen. abs.

94. **φροῦδος**, an adj. of three or two terminations.

95. **πόθεν**; 'Whence (dost thou conclude this)?'

96. **ἂν ... ἄν**: cp. *v.* 72 n.—**ἔρημον**, 'unattended' (by any others than the king's own household).

100. **χέρνιβ'**. This was a jar of water placed by the house door in an earthen vessel. Visitors who had come to see the dead body sprinkled themselves with the water on leaving the house, to prevent ceremonial defilement.

101-3. It was customary to cut the hair as a sign of mourning, and it appears from this passage that some of the hair cut off was exhibited in front of the house.

102. **ἃ δή**: cp. *v.* 5 n.

103. **πένθει**: dat. of cause; transl. 'at the mourning.'—**πίτνει**: *i.e.* is cut off.

105. **καὶ μήν**: see Appendix A.

106. **τί κ.τ.λ.** 'What is that, thou sayest?' Lit. *Being what* **dost** *thou say this?*

108. **ἔθιγες ψυχᾶς**: *i.e.* thy words go to my soul. Cp. *v.* 227 n.

110. **πενθεῖν**: supply *τοῦτον* as subject.

112. **ἀλλ' οὐδέ κ.τ.λ.** 'Nay, nor is there any spot in the earth whither making voyage, either in Lycian land or to the desert home of Ammon, one might rescue the hapless lady's life.' The Chorus declare that it is useless to apply either to Apollo's oracle at Pătăra in Lycia, or that of Juppiter Ammon

in Libya, or to any other.—Apollo had twenty-three oracular seats, of which those at Delphi and Delos were the most famous. There was a famous oracle of Juppiter also at Dōdōna in Epirus.—**αἷας**: partitive gen. dependent on *ὅποι*.—**Λυκίας** agrees with a second *αἷας* understood, having the same construction as the first.—**ἢ ... εἴτε** would commonly be *ἢ ... ἤ*, or *εἴτε ... εἴτε*.—**στείλας** properly = *having arranged*.

117. For the opt. **παραλύσαι** cp. *v.* 52 n.

122. **μόνος δ' ἄν**. The sentence begins as though the speaker were going to say, 'Alone would the son of Phoibos *have saved her*'; but after the word *παῖς* the construction is broken, and instead of *would have saved her*, we have *she would have come back*. This interruption of grammatical sequence is called *anacoluthon* (from *ἀ*, *not*, and *ἀκολουθέω*, *follow*).—**ἦν... δεδορκώς**: a periphrastic pluperfect, with meaning of imperf.: 'if he now saw.'

124. **παῖς**, Asklēpios.

128. **πρὶν εἶλε**. After an affirmative main clause *πρὶν* takes the infinitive. This passage is one of a few very rare exceptions: cp. *Synt.* **147**.

129. **πυρός**: defining genitive.

132. **πάντα ... τετέλεσται**: 'For all is now over': *actum est*.

136-212. *First ἐπεισόδιον*.—A handmaid, who comes out of the palace weeping, is questioned by the Chorus as to Alkēstis' condition, of which she gives a full and sympathetic account.

136. **ἥδε**: cp. *v.* 24 n.

138. **πενθεῖν κ.τ.λ.** 'Thy sorrow, if aught is happening to our masters, is excusable; but,' etc. The Chorus seek gently to check the girl's uncontrolled grief.—**τυγχάνει**, a euphemism for 'is amiss.'

140. **εἴτ' οὖν**: 'or perchance.' One of two alternatives is often thus emphasized by *οὖν*. The precise meaning of the emphasis must in each case be gathered from the context. Here the Chorus lay stress on what they fear.

142. **καὶ πῶς**: see Appendix A.—**αὐτός**: *ὁ αὐτός*.

144. **οἵας οἷος**: exclamatory, 'what a (noble) wife thou dost lose, being thyself how noble!'

145. **πρὶν ἂν πάθῃ.** There is an ellipse: (and will not know) 'until he suffer.'

146. **ἐλπὶς μέν.** When *μέν* is thus appended to a question, an alternative is either expressed or implied. The speaker uses the word to give a slight emphasis to the alternative he wishes to believe. Cp. *Hipp.* 316 *ἀγνὰς μέν, ὦ παῖ, χεῖρας αἵματος φέρεις; Med.* 676, 1129 *φρονεῖς μὲν ὀρθὰ κοὐ μαίνει, γύναι;*

149. **κόσμος**: all that can be called *adornment*, as rich raiment, jewels, flowers. Cp. *v.* 161, and by all means read the Excursus on Burials in Bekker's *Charicles.*

150. **ἴστω κατθανουμένη**: 'let her know that she will die'; cp. *Synt.* **120.**

151. **μακρῷ**: adv. 'by far.' Note the emphasis: the word gains by its position.

152. **πῶς οὐκ**; By Greek idiom a strong statement is often put in the form of a question. Trans. 'Best indeed!'

153. **τί χρή κ.τ.λ.** 'What must the woman prove (to be) that surpasseth her?' For the force of the perf. cp. *v.* 78 *σεσίγηται* n.

154. **ἐνδειξ. προτιμῶσ'**: the construction is that of *ἴστω κατθ. v.* 150; 'show that she holds in honour.'

155. **ἤ.** There is an ellipse of *ἐνδείξαιτο ἄν*: 'than (she would show it) by being willing.'

156. **πᾶσα πόλις**: 'the whole city.' The article is frequently omitted in poetry where in prose its insertion is necessary. Even in prose *πόλις* and other words *which have almost become Proper Nouns* stand for *ἡ πόλις*, etc.

158. **ἤσθεθ' ... ἤκουσαν**: participle for inf.: cp. *vv.* 150, 154 nn.

160. **ἐλούσατ'**: a ceremonial act.—**ἐκ δ' ἐλοῦσα**: by *tmesis* for *ἐξελοῦσα.*—**κεδρ. δόμων**, 'cedarn cabinets.'

162. **στᾶσα.** The Perf., Pluperf., and Second Aor. of *ἵστημι* are intransitive. The following are the transitive tenses—

Present, Imperfect,
Future, First Aorist.

162. **ἑστίας**, 'the hearth.' It was an open fire in a brazier which stood somewhere in the *αὐλή*. In niches near (perhaps in the wall behind the *ἑστία*) were the images of the household gods. As the hearth was the symbol of the *home*, the goddess Alkēstis prays to, is probably Artemis, who was the Patroness of Marriage, and so a natural guardian of family life.—For the general plan of a Greek house see *Dict. Ant. s.v.* DOMUS.

165. The children's names were Eumēlos and Perimēlē.

167. **αὐτῶν**, gen. depending on **ἡ τεκ.** taken as a subst.

168. **θανεῖν** depends on *δός*, or the like understood: 'and (grant) that they die not untimely in childhood.'

170. **οἵ**, *sc. εἰσίν*. The omission is rare in a relative clause.

171. **κἀξέστεψε**, 'and garlanded them.' The garlands were festoons of white wool (*στέμματα*) twisted about a branch of olive or myrtle. The suppliant came and laid this branch on the top of the altar. If his petition was refused, he left it there; if it was granted, he took the branch away with him.

172. **πτόρθων κ.τ.λ.**: 'plucking off the foliage of the myrtle from branches thereof.' She appears to have carried large branches of myrtle, from which she plucked off a piece at each altar.

173. **τοὐπιόν** = *τὸ ἐπιόν*.

175. **ἐσπεσοῦσα κ.τ.λ.**: 'flinging herself into the chamber and on to the bed.'

176. **ἐνταῦθα δή**: 'then at last'; *tum demum*.

177. **παρθένεια κ.τ.λ.**: 'resigned my girlhood to this man.'—**ἐκ** here properly = 'by.' Both *ἐκ* and *ἀπό*, as well as *ὑπό*, are used to mark *agency*.—**οὗ πέρι**, 'for whom': mark the accent.—*περί*, properly = *about, concerning*.

179. **με μόνην**: 'me alone,' for (as she goes on to explain) her death saved her husband's life.

180. **ὀκνοῦσα**, 'because I shrink.' *ὀκνῶ* properly denotes *shrinking fear*.

182. **οὐκ ἄν**. The full construction would be *οὐκ ἂν κτήσαιτο μᾶλλον σώφρον οὖσα*.—**εὐτυχής**: supply *μᾶλλον*.

184. **ὀφθ. πλημμ.**: 'with a flood of welling tears.'

187. **θάλαμον** with *ἐπεστράφη*.

188. **αὖθις ... πάλιν**: 'again, once more.'

189. **πέπλων**, governed by **ἐξ** in **ἐξηρτημένοι**.

195. **ὅν** = **ὥστε αὐτον**: cp. *v.* 198. So in Shakespeare a relative often follows *so* and *such*: cp. *Cymb.* 1. 1. 65 'And the search *so* slow *which* [that it] could not trace them!' *Tr. and Cr.* 3. 3. 155 '*So* narrow *where* [that there] one but goes abreast.'—**προσεῖπε**, 'bade farewell,' a common meaning.' So **προσερρήθη**.

197. **τε ... τε**: 'while, on the one hand ... on the other.' As the thoughts expressed by the two clauses are in *contrast*, *μέν* and *δέ* would be more natural; but the present idiom is not infrequent.—**καθανὼν ... ἂν ὤλετ'**: 'if he had died, he would [just] have died' (and there would have been an end of it). No contrast is intended between *καθανών* and *ὤλετο*.

198. **τοσοῦτον ... οὗ**: cp. *v.* 195 n.—**οὔποθ' οὗ.** Unless governed by a preposition, the relative usually comes first in its clause. Here *οὔποτε* is put first for emphasis: 'such a sorrow as he will never, never forget.'

199. **ἦ που.** 'Surely, I ween' (uttered in a questioning tone).—**τοῖσιν**, *these.* This *demonstrative* use of the article is common: see *Synt.* **7.**—**κακοῖς**, causal. The thought is put more explicitly in the next line, which is also constructed with *στενάζει*.

200. **στενάζει ... εἰ**: 'mourns *that*,' etc. *εἰ* (rather than *ὅτι*) is regularly used with *emotion* verbs: cp. *θαυμάζω εἰ, I am amazed that.*

202. **προδοῦναι**, 'forsake.'

204. **παρειμένη δέ κ.τ.λ.** 'And she, though her poor hands hang heavy and listless [lit. *relaxed as to the weight*], and though she scarce breathes any longer, still (*ὅμως*) wishes,' etc. **ὅμως** really goes with **βούλεται**, but is, by a curious idiom frequent in Greek poetry, attached to the concessive clause. Strictly the order should be *καίπερ δὲ ... ἔτι, ὅμως βλέψαι κ.τ.λ.* The inability to lift even the hand is noted as a mark of extreme weakness.

207. **ὡς κ.τ.λ.** The sentence, if completed, would be *ὡς οὔποτ' αὖθις βλέψουσα, ἀλλὰ νῦν πανύστατον βλέπουσα.*

210. **οὔ τι πάντες**, 'in no wise all.'

213-243. *First στάσιμον.*—'O Zeus, is there no help?—Must we even now mourn her as dead?—Let us pray to heaven, for God is great.—O Healer, thou savedst once, come and save again!—Ah, son of Phĕrēs, what misery is thine!—Yea, a man might slay himself for less.—He will never see the dearest of wives again.—See, both wife and husband are coming forth. O land of Phĕrai, mourn for the best of women, even now wasting in death.—Never will I say that wedlock brings more gladness than sorrow; for what a blank will be now the life of our King, widowed of the best of wives.'

213. **τίς πῶς πᾶ**; 'what remedy ... and how, and where?' (Note the absence of conjunctions.) This is a Greek way of saying 'Oh, that we might find *some* remedy!' Cp. *πῶς ἄν*; used in introducing a wish: *Synt.* **165.**

215. **τέμω**: delib. subjunct.

217. **ἤδη**, 'at once,' without waiting for further information.

218. **δῆλα**. 'All is plain.' This use of the neut. pl. adj. without a subst. is common: cp. Thuc. *ἑτοίμων ὄντων, things being ready.*

219. **μεγίστα**. Mark the accent.

220. **Παιάν**: cp. *v.* 92 n.

223. **καὶ πάρος τοῦδε**, 'even before this' (as we say); i.e. *before now.* *χρόνου* is to be supplied. *πρὸ τοῦ* is used with the same meaning.

224. **καὶ νῦν**, 'and so now.'

227. **οἵ' ἔπραξας** (aor. of pres. time): 'how (piteously) thou farest.' Cp. *v.* 108, and *vv.* 386, 1095 nn.

228. **ἆρα** strongly emphasizes a question. It usually = *num*, while *ἆρα οὐ* = *nonne*. Here transl. 'Are these things, or are they not,' etc.—**ἄξια σφαγῆς**: 'such as might make a man cut his throat.'

229. **καὶ πλέον**: '*or* more than enough to.' The Greeks often join alternatives by *καί* where we say 'or.' The speaker does not mean that a man will hang himself on less provocation than he will cut his throat. **πλέον** (adverbial) is complement to *τάδε ἐστί*.

233. **ἥδε**: cp. *v.* 24 n. Transl. 'here she.'—**δή**, 'now,' the word's original meaning; and so in *v.* 270: cp. *ἤδη*.

236. **μαραινομέναν** is constructed with *κατὰ γᾶς*, as though it were a verb of motion: 'wasting ... (and going) beneath,' etc.

239. **τοῖς πάροιθεν**, his general experience.

241. **ὅστις**, 'for he,' introduces a reason, =*quippe qui*.

242. **τῆσδ'**: cp. *v.* 24 n.—**ἀβίωτον**, an oblique predicate, agreeing with *χρόνον*. Transl. 'will find his life in the after-time a blank.' In connection with *βιοτεύσει*, *ἀβίωτον* forms an *oxymoron* or verbal contradiction, a favourite figure in Greek: cp. *ἄδωρα δῶρα*, *μήτηρ ἀμήτωρ*. —**ἀπλακὼν**: *metri grat.* for **ἁμπλ.**

244-434. *Second ἐπεισόδιον.* — An affecting scene between Admetos and his dying wife, in the midst of which she breathes her last. At first Alkēstis speaks excitedly in lyric measures, but afterwards recovers sufficient calmness to converse with her husband in the ordinary metre of tragic dialogue.

245. **οὐράνιαι κ.τ.λ.**: 'and eddies of the racing cloud in heaven.'

249. **πατρῴας**: scanned *πᾰτρῳᾶς*. It is common in lyrics to shorten a *final* long vowel or diphthong, but the shortening of other syllables is somewhat rare.

256. **τάδε**: (adv.) *thus*.

257. **πικράν**, an oblique predicate. Transl. 'Bitter is,' etc.: cp. *Synt.* **18**.

258. **δύσδαιμον**: said to Alkēstis.

261. **βλέπων**, 'glowering.'

262. **τί ῥέξεις; ἄφες**: said to Hades.

264. **οἰκτράν**, supply *ὁδόν*. The construction is carried on from the previous lines —**τῶν**, demonstrative (cp. *Synt.* **7**); 'and of them,' viz. *φίλοι*.

265. **πένθος**: supply *ἐστί*.

272. **χαίροντες κ.τ.λ.** The participle seems here, as in *vv.* 323, 437, to combine the two meanings *farewell* and *faring well*. Transl. 'Farewell, my children, and faring well may ye (continue to) see this light of day.' If *χαίρ.* is here translated simply by *rejoicing*, it is difficult to see to what *ἕπος* Admetos refers in the next line.

273. **ἔπος**, *i.e.* *χαίροντες*. See last note.—**λυπρόν**: oblique predicate: cp. *Synt.* **18.**

274. **παντός**. The Greeks said *every*, where we say *any*.—**μεῖζον**, 'worse.'

275. **πρός** governs **θεῶν**. **σε** is the obj. of a verb of *imploring* understood. This improper order became the regular one in Greek: cp. *per te deos oro*.—**μὴ τλῇς**: 'do not have the heart.'

277. **ἄνα**, adv. = *ἀνάστα*.—**τόλμα**, from *τολμάω*: mark the accent.

278. **ἐν σοί**: 'in thy hands.' **ζῆν καὶ μή** is explanatory of *ἐν σοί*: 'to live or die.'

280. **ὁρᾷς γάρ κ.τ.λ.** This clause gives the reason (*γάρ*) for *θέλω* (*v.* 281). It is common in Greek to put such a clause thus before its natural place.—**τἀμὰ πράγμ. κ.τ.λ.**: 'how things are with me.'

283. **καταστήσασα**: 'having left (lit. *set*) thee to see.'

284. **πάρον**: acc. absol.: cp. *ἧκον*, *v.* 291. So *ἕξον*, *δέον*: *Synt.* **114.**

285. **ἤθελον**. Since the time referred to is Indefinite, the optative (*θέλοιμι*) would ordinarily be used.

287. **ἠθέλησα**. We have already had one principal verb in this long sentence (*θνήσκω*, *v.* 284), but here another is added without any conjunction. The harshness of this is softened by the long concessive clause, *πάρον κ.τ.λ.*

288. **ἐφεισάμην** refers to the *δῶρα* of *v.* 282.

291. **καλῶς κ.τ.λ.** Literally, 'It having arrived for them to die with fitness.' **ἧκον** is acc. absol.: cp. *v.* 284 n. **βίου** (a loose gen. of reference, 'in their life') is added, though the sense is complete without it: cp. *Hipp.* 785 *τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίου, to be a busy-body is not safe in life.* [Cp. also *Med.* 1245, and editor's note on *Ion* 1514.] Transl. 'Though the time had come in their life when they might fitly die.'

293. **μόνος ... ἦσθα**: 'for they had but thee.'

299. **ἀπ. χάριν**: 'remember to be grateful'; lit. *the gratitude.* See next note.

300. **ἀξίαν**: agrees with *χάριν*, in the sense of *a return* (gratitude put into action).

302. **δίκαια**: obj. of *αἰτήσομαι v.* 300.—**σύ**, emphatic by its position.

303. **εἴπερ**. *περ* emphasizes the word to which it is attached: '*if*, as I suppose.'

304. **δεσπότας**: oblique predicate; *Synt.* **18**. Supply *ὄντας*.

305. **'πιγήμης**: by prodelision for *ἐπιγήμῃς*. **τοῖσδε** is governed by the *ἐπι-*: 'marry *over them*,' *to their hurt*.

306. **ἥτις**, 'one that.' The *τις* gives the force of 'a *sort* of woman that.' Cp. *v.* 76 n.

308. **γε** emphasizes all that precedes. Transl. 'Do not, do not,' etc.

309. **'πιοῦσα**: cp. *v.* 305 n.

310. **ἐχίδνης**. The Greeks constantly speak of stepmothers with horror. A dangerous coast is called by Aeschylus *μητρυιὰ νεῶν*.

311. **πύργον**: oblique predicate; *Synt.* **18**. Transl. 'has a strong tower in his father.' Tennyson speaks of the Duke of Wellington as

> 'A tower four-square to all the winds that blow.'

312. A line, *ὃν καὶ προσεῖπε καὶ προσερρήθη πάλιν*, undoubtedly spurious, has been omitted from the text. Cp. *v.* 195.

314. **ποίας κ.τ.λ.** Lit. *meeting with what possible consort of thy father* (wilt thou be fitly reared)? That is, 'no stepmother will rear you properly'; for the question, as often, is equivalent to a negative statement.—**πατρί** is governed by *σύν* in *συζύγου*.

315. There is an ellipse: (I say this, for I fear) 'lest she [the possible stepmother] casting on thee,' etc.

322. **λέξομαι**: fut. mid. in passive sense. A good many are so used, but in writing composition only those should be employed for which there is specific authority.

323. **χαίροντες εὐφρ.** 'Farewell, and be happy'; equivalent to *χαίρετε καὶ εὐφραίνεσθε*. Cp. *v.* 272.

325. **μητρός**; supply *ἀρίστης*.

327. **εἴπερ** : cp. *v.* 303 n.

329. **καὶ ... καί** : 'as ... so'; cp. *v.* 197 n. With **ζῶσαν** supply *γυναῖκα μόνην*, 'my only wife.'

330. **κεκλήσει.** The tense (perf. fut.) implies that the appellation will be *permanent* : 'shalt be ever called.' Cp. *v.* 78 n.

331. **τόνδ' ἄνδρα**, as often, simply = *ἐμέ*.—**οὔτις νύμφη κ.τ.λ.** : 'no Thessalian bride shall address me [as being my own bride].'

332. **οὕτως** with **εὐγενοῦς**.

333. **εὐπρεπ.** : supply *οὕτως* ; 'nor either (*ἄλλως*) so surpassingly fair in form.' **ἄλλως** : *otherwise, to take another point.* Cp. *οὔτε χόρτος οὔτε ἄλλο δένδρον οὐδέν*, *Synt.* **39**.

334. **ἄλις** : sc. *ἐστί μοι*.—**τῶνδ' ὀν. γενέσθαι** : 'that I may be blessed in these.'

336. **ἐτήσιον** : oblique predicate ; *Synt.* **18**.—**πένθος τὸ σον** = *πένθος σοῦ*, obj. gen. : 'mourning for thee.'

337. **ἔστ'** is for *ἔστε* = *ἕως*.

341. **ψυχῆς** is governed by *ἀντί* in *ἀντιδοῦσα*.—**ἔσωσας** : supply *με*.—**ἆρα** : cp. *v.* 228 n.

344. **στεφάνους** : not *crowns*, but *wreaths*, worn by feasters.

345. **οὐκ ἂν θίγοιμι** properly means 'I should not touch.' Here, as frequently, the exact equivalent in English is 'I am not like to touch.' Cp. *v.* 713 n.

346. **Λιβὺν αὐλόν.** The flute was made of the Cyrenean lotus, and is frequently referred to by Euripides simply as *λωτός*.

348. **σοφῇ κ.τ.λ.** 'And thy form counterfeited by artists' cunning fingers.'

353. **τέρψιν** : adverbial acc., 'with cold enjoyment truly.'

356. **ὄντινα κ.τ.λ.** : 'for so long a time as he (the friend) is there.' Supply *τις* as subj. of *παρῇ*. This transition from pl. to sing. is not infrequent.

358. **κόρην**, Persephone. The word was often used as a title, 'the Maid,' just as we use the word *Madonna* : cp. *v.* 852.

359. **ἐξ "Αιδου** : 'from Hades' (the *place*). Cp. *v.* 25 n.

361. **οὑπί** = **ὁ ἐπί.**

362. **ἂν ἔσχον**: 'should have stayed me.'—**σὸν βίον**: *i.e.* 'thee alive.'

363. **ἀλλ' οὖν**: see Appendix A.

365. **με** is obj. of **θεῖναι**, **τούσδε** of **ἐπισκήψω**, which, however, usually takes a dat.—**σοί** is governed by **ταῖσαν αὐταῖς**: 'the same with thee'; cp. *Synt.* **66.**—**κέδροις.** Cedar-wood preserves the body from decay. Quite recently (Jan. 1890) a head was found in a church in the Minories, London, perfectly preserved in oak sawdust in an oak box. It is said to be that of the Duke of Suffolk, who was executed Feb. 23, 1554.

367. **μηδὲ κ.τ.λ.**: 'not even in death may I be'; *ne mortuus quidem.* For the negative cp. *Synt.* **165.**

369. **καὶ μήν**: see Appendix A. Transl. here, 'And be assured.'

370. **καὶ γάρ**: see Appendix A.—**ἀξία**: supply **ἐστί.**

372. **μὴ γαμεῖν κ.τ.λ.** explains **τάδε.**—**γαμεῖν** is fut.

373. **ἐφ' ὑμῖν**: cp. *v.* 305 n.

375. **ἐπὶ τοῖσδε**: 'on these terms,' a very common expression.

378. **πολλή κ.τ.λ.** There is an ellipse. 'There is great need (that I be a mother to them), now they are orphaned of *thee.*'

379. **χρῆν.** The impf. is used idiomatically where we should use a present; 'when I ought to be living.'

381. **μαλάξει σε**: 'will soften thee,' *i.e.* thy grief.—**οὐδέν ἐσθ'**: 'is naught,' and therefore likely to fade from the memory.

383. **οἱ προθν.** A woman, if she uses the pl. in speaking of herself, uses the *masculine.*

384. **ὦ δαῖμον.** 'O my destiny.'

385. **καὶ μήν**: see Appendix A.—**σκοτεινόν**, oblique predicate; cp. *Synt.* **18**: 'Ah! my eyes grow heavy and dark.'

386. **ἀπωλόμην κ.τ.λ.** 'I am lost, then, if indeed thou (shalt) leave me, wife.' Note this rare construction of **ἀπωλόμην** (a true timeless aorist) with a future in the *protasis.* Cp. *vv.* 1095, 227 nn.

387. **ὡς οὐδεν κ.τ.λ.** 'Thou mayst speak of me as one that is no longer aught.'

389. **δῆτα** is specially used when a word or thought previously uttered is *echoed*: 'Do not leave thy children.'—'No, *indeed*.' Cp. *v.* 61.

393. **τύχας**: gen. of cause.

398. **βλέφαρον**, lit. *eyelid*, is often used by the tragedians = (1) *eye*, and (2) *face*. Trans. *face* here. Cp. *v.* 1133 n.

401. [I have added **γὰρ ἐπι-**. The MSS. show a *lacuna*.]

404. **τὴν κ.τ.λ.** Supply *ἐπικαλεῖ*.

407. **ματρός** is governed by λείπομαι: *Synt.* **61**.

409. [**τλάμων**: supplied by Herm.]

411. [**ὅσα ... μοι**: supplied by J. H. H. Schmidt.]

412. **ἀνόναρ'** (*ἀνόνητα*): adverbial.—**οὐδέ κ.τ.λ.**: 'nor didst thou come to the end of old age.'

417. **οὔ τι**: 'in no wise.'

419. **κατθανεῖν**, which (as often in poetry) is for *τὸ κατθανεῖν* (cp. *v.* 11 n.), is subj. of *ὀφείλεται*.

420. **γε**: 'Yes, I understand.'

422. **ἐκφ. γάρ**: cp. *v.* 280 n.—**ἐκφ. θήσομαι**: 'I shall order the bearing forth.'

423. **ἀντηχήσατε**: 'sing in antiphon'; as they do in the following chorus.

424. **παιᾶνα**: cp. *v.* 92 n. What the chorus presently sing is of course a solemn dirge, but at the same time *it celebrates a triumph* of Death.—**τῷ κάτωθεν**. It is very common in Greek to use adverbs in *-θεν* (denoting *motion from*) instead of adverbs *of rest* (*-θι*) in adjectival expressions like the present. The form is not inappropriate, as it serves to mark the *direction from which* a thing *bespeaks one's attention*.

427. **κουρᾷ**: modal.

428. **μονάμπυκας πώλους**: 'single steeds wearing frontlets' (ἄμπυξ). Each part of the compound adj. is equivalent to an independent epithet. Several are so used; *e.g.* *ἑπταπειχεῖς ἐξόδους, the seven portals in the wall*: *γῆς φιλαίματοι ῥοαί, streams of blood which the earth loves*. Cp. *v.* 906 *μονόπαις*. —The 'single' horses referred to are for riding: so that we must

supply some suitable verb from *ζεύγνυσθε*, which is appropriate only to *harnessed* horses.

429. **τέμνετ'**. The practice of cutting horses' hair in sign of mourning was common in ancient times both among civilized and barbarous nations.

431. **σελήνας** : acc. of extent of time.

433. **εἰς ἔμ'** : 'towards me.'

435-475. *Second στάσιμον.*—Happy be thy time in Hades, O daughter of Pĕlias! Charon has ferried over by far his fairest freight. Often shall poets sing of thee at Sparta and at Athens. Oh, that I might bring thee back again, for thou alone hast had the courage to barter thy life for thy lord's! Light lie the earth on thee; and if ever thy husband should take to him a new bride, my hatred would he win and that of thy children. When his mother and father refuse to save him, old though they be, thou hast perished in his stead. Might a wife such as this be mine,—a rare prize!

436. **χαίρουσα μοι** : cp. *v.* 272 n.—**μοι** is eth. dat.; *Synt.* **63**.

437. **ἀνάλιον** = *ἀνήλιον*.

438. **ἴστω** : take with *πορεύσας* below; 'let him know that he has carried across.' See *Synt.* **120**.

444. **λίμναν** : acc. of *extent over space.*

445. **πολλά** : adverbial.

446. **κατὰ χέλυν** : 'to (the accompaniment of) the shell'; *i.e.* in *lyric* poems, which, as their name implies, were sung to the lyre.

447. **ἀλύροις ὕμνοις** : *i.e.* in epics, which were chanted without musical accompaniment.

448. **Σπάρτᾳ κ.τ.λ.** : 'at Sparta, when the circling season of the month of Karneios (August) comes round, and the moon shines above throughout the night' (lit. *the moon being raised up all night, i.e.* being full). The Karneiă (pl.) was a most ancient and solemn festival held not only at Sparta but also at other towns in the Peloponnesus in honour of Apollo Karneios. The origin and meaning of the title Karneios are unknown. Recitations of poems were common at the great Greek festivals.

453. **λιπαραῖσι**: the favourite epithet of Athens with the Athenians.

455. **ἐπ' ἐμοί**: 'in my power.'

456. **πέμψαι φάος**: 'bring to the light.'

459. **κώπᾳ κ.τ.λ.**: with the oar of the stream of the world below.'

461. **αὑτᾶς** (*αὐτῆς*). The pronoun of the 3rd pers. is not infrequently used for those of the 1st and 2nd, and *τὸν αὑτᾶς* here = *τὸν σεαυτῆς*.

463. **κούφα** (*κούφη*) **κ.τ.λ.** 'Light lie the earth above thee!' *Sit tibi terra levis.*

464. **ἂν ... ἄν**. The word, though repeated (as often), is only to be taken once. Cp. *v.* 72 n.

466. **ματέρος**: gen. absol. 'When his mother is unwilling ... thou (*σὺ δε*, *v.* 471) hast perished,' etc.

469. **ὃν ἔτεκον ... χαίταν**: a parenthesis. Supply *τοῦτον* as obj. of *ῥύεσθαι* and antecedent to *ὅν*.

470. **ἔχοντε**: 'though they have,' etc.; *i.e.* though they are already near to dying.

471. **σύ δέ**. The *δέ* is not to be translated. It merely serves to introduce the apodosis with emphasis (see *v.* 466 n.). When so used, it is commonly referred to as '*δέ* in apodosis.'

[There is no reason to suppose a lacuna after *v.* 468. It is much more probable that *v.* 458 is an interpolation intended to fill out the picture.]

473. **εἴη μοι**. 'May it be my lot.'

474. **τό**: demonstrative, = *τοῦτο*. See *Synt.* **7**.—**ἂν ... ἄν**: cp. *vv.* 72, 464 nn.

476-567. *Third ἐπεισόδιον.*—Herakles arrives unexpectedly at Phĕrai, being on his way to obtain for Eurystheus the wild horses of Diomede. Admetos coming out of the palace, Herakles asks why he is in mourning. Admetos gives evasive answers to this and other questions of his old friend, and leads him to suppose that the dead woman for whom he is mourning is some other than Alkēstis. Herakles wishes at once to depart, fearing that his presence must be inconvenient at such a time. Admetos, however, who does not wish news of a death at the palace to reach the town, insists upon his staying, and Herakles consents.

476. **κωμῆται** (*villagers*) seems to imply that Phĕrai, like Sparta, was a collection of closely adjacent villages, which formed 'quarters' (*vici*) of the so-called city. Such cities were unfortified. Cp. Thuc. **1.** 5 *πόλεως κατὰ κώμας τῷ παλαιῷ τῆς Ἑλλάδος τρόπῳ οἰκισθείσης.*

477. **κιγχάνω** : 'do I find?' (indicative mood).

480. **προσβῆναι** : 'epexegetic' (explanatory) infin.

482. **καὶ ποῖ** ; see Appendix A.—**τῷ** ; *τίνι* ;

483. **μέτα** (mark the accent) governs *ἅρμα*

486. **ἔστιν** : 'is possible.' Note the accent.

488. **κτανών κ.τ.λ.** : *i.e.* it will be a struggle *to the death* between you.—**ἥξεις** here, as often, means 'come *back*.'

489. **ἀγῶνα**, quasi-cogn. acc.—**πρῶτον** : oblique predicate : *Synt.* **18**.—**ἂν δράμοιμι** : equivalent, as often, to a future : cp. *v.* 345 n.

490. **πλέον λαβεῖν** = 'gain an advantage.'—**κρατήσας** : participle used in *conditional* sense, 'if thou conquerest' ; *Synt.* **135**.

493. There is an ellipse: (*Nay, easy enough*) 'unless at least.'

496. **ἴδοις ἄν**, potential : 'thou mayst (*or* mightest) see.'—**αἵμασιν**. The pl. denotes 'streams of blood.' Paley quotes Ov.,

> Non tibi succurrit crudi Diomedis imago,
> efferus humana qui dape pavit equas ?

497. **τίνος κ.τ.λ.** 'The son of what father does he that keeps them boast (that he is)?'

498. **ἄναξ** : 'lord of the golden shield.' So Aesch. calls a *rower κώπης ἄναξ*, and Soph. calls the ordinary inhabitants of a place *χώρας ἄνακτες*.

499. **τόνδε** alone is obj. of *λέγεις*.—**τοὐμ. δαιμ. πον.** is oblique predicate ; *i.e.* lit. *thou speakest of this also* (*as*) *a task belonging to my destiny*.' Transl. 'Here, too, thou speakest of a task belonging,' etc. He means that the difficulties of his present task make it all of a piece with his usual hard lot.

500. **σκληρός** : supply *ἐστὶν ὁ δαίμων μου*.—**πρὸς αἶπος** : 'and struggles up the steep.' He has an *uphill* life. This line is parenthetic.

501. **παισίν.** The datives are governed by *συν-* in the verbs.

507. **καὶ μήν** : see Appendix A.—**ὅδε**, *δεικτικῶς*, 'here.' Cp. *v.* 24 n.

509. **ἀφ' αἵμ** : '(sprung) from the stock (blood) of Perseus.' Herakles' mother, Alkmēnē, was daughter of Elektryōn, son of Perseus, who was descended from Zeus.

511. **θέλοιμ' ἄν** : 'I could wish it.' Supply *χαίρειν*.—**εὖνουν κ.τ.λ.** : 'I know that thou meanest me well.' For the participle **ὄντα** see *Synt.* **120.**

512. **τί χρῆμα** : (adverbial acc.) 'for what thing?' *i.e.* 'why?' A common equivalent of *τί* ;—**πρέπεις** : *art thou noticeable?* Transl. 'do I observe thee?' Cp. *v.* 1050 n.—**κουρᾷ** : instrumental.

516. **γε μήν** : see Appendix A.

517. **ἔστι** : 'is alive.' Mark the accent.

518. **μὴν** : *surely.*

519. **ἐπ' αὐτῇ** : 'touching her.'—**ἔστι μοι** : 'I have.'

520. **εἶπας** : supply *μῦθον*. 'Dost thou mean (say) a story about her dead?'

522. **οὐδέν** : adverbial. 'In nowise better do I know' (thy meaning).—**ἄσημα** : 'riddles.'

523. **μοίρας ἧς.** The full construction of a relative sentence is as follows,—*οὐκ οἶσθα μοῖραν ἧς μοίρας χρὴ τυχεῖν αὐτήν.* The substantive in the relative clause is usually omitted; sometimes it survives and the antecedent is suppressed. Occasionally it is even placed, as here, *outside its own clause;* a construction commonly but incorrectly called 'attraction of the antecedent.' Cp. *v.* 37 n.

524. **ὑφειμένην** : causal. 'I know what doom, etc., *since she has undertaken.*'

526. **ἐς τόδ'** : 'till *then*' ; lit. *till this thing*, viz. her death.

527. **τέθνηκε κ.τ.λ.** 'He that is about to die is [as good as] dead ; and the dead is no more.' Therefore (he argues) I may mourn my wife as already lost.

528. **χώρις νομίζεται** : 'are regarded as distinct' ; lit. *are regarded separately.*

529. **τῇδε**: 'this way.'

532. **γεγῶσα**: equivalent to *οὖσα*. Cp. *v.* 78 n.

533. **ἄλλως**, 'besides': cp. *v.* 333 n.

536. **εἴθ'**: *εἴθε*. Cp. *Synt.* **166**.

537. **ὡς τί δράσων**: 'with what intent.' **ὡς**=*as*; not *as if*.

538. **πρός** with *ἐστίαν*.

539. **οὐκ ἔστιν**: 'it is not possible'; *i.e.* you must not.

540. **ξένος**: supply *ἐστί*.—**εἰ μόλοι**. As the principal verb is primary (*ἐστί*), this would in strict sequence be *ἐὰν μόλῃ*. The optative gives to the supposition a *fainter* tone, puts it more *remotely*. Cp. *v.* 52 n.

541. **τεθνᾶσι**: *τεθνήκασι*.

545. **οὐκ ἔστιν** (mark the accent) with *σε μολεῖν*: 'it is not possible that thou go.'

546. **ἡγοῦ σὺ τῇδε κ.τ.λ.** 'Thou there—open the outer rooms of entertainment, and lead this guest thither.' In a Homeric house there were guest-rooms in the front court (*αὐλή*), but these must be away from the front. They may have been in a second court at the back of the house, and **θύρας μεσαύλους** (*v.* 549) will then mean 'doors of the inner court,' *i.e.* leading from this court to the women's rooms, where the wailing was. **ἐξώπιος** is probably formed from *ἐξ* with suffix *οπ* strengthened to *ωπ*: cp. *Il.* xv. 653, *εἰσωποὶ δ' ἐγένοντο νεῶν*, 'they got in among the ships.' If from *οπ* of *ὄψις*, it could not mean 'out of sight.'

547. **τοῖς ἐφεστῶσιν**: 'those that have the charge thereof,' *i.e.* of the food.

549. **θύρας μεσαύλους**: see on 546.

548. **ἐν δὲ κλ.**: by *tmesis* for *ἐγκλήσατε*.

552. **τολμᾷς**: 'hast thou the heart?'

555. **οὐ δῆτα**: cp. *v.* 389 n.—**συμφορά**: 'my trouble.'

556. **ἂν ἐγίγν.** (imperf.): 'would have been *likely to become*.'—**ἐγώ**: supply *ἐγενόμην ἄν*.

558. **καλεῖσθαι**: 'viz. that my house should be called.'

559. **ἀρίστου**: oblique predicate; *Synt.* **18**. 'I find him the best of hosts.'—**ξένου** governed by *τυγχάνω*: *Synt.* **53**.

561. **πῶς**; for *τί*;

562. **φίλου ἀνδρός**: 'a friend.'

565. **τῷ μέν**, demonstrative: 'to (this or) that man,' as we say. No particular person is referred to.

566. **αἰνέσει**: 'nor will he (the man just referred to) praise me.'

568-605. *Third στάσιμον.*—'Ah, hospitable house, even the Pythian Apollo deigned to dwell in thee once, and do shepherd's work, piping on the hill side to Admetos' flocks. And for joy of his music, the spotted lynxes herded with them, and the tawny lion came down from Othrys. The fawn left the covert and skipped with gladness about thy lyre, O Phoibos. And so none is so rich in flocks as Admetos, and he rules from the land of the Molossi on the west to the shore of the Aegean on the east. And now though his eyes are wet with tears for his dead wife, he has opened his doors to a guest; for noble birth breeds noble hearts, and the nobly born ever act with wisdom. Sure am I too that piety will prosper.'

568. **ὦ πολυξ**. In translating it will be found best to omit *ἀνδρός*.

570. **σέ τοι**: 'thee soothly.' —573. **ἔτλα**: *ἔτλη* (*τλάω*).

577. **ποιμνίτας**: acc. pl.

578. **σὺν δ' ἐπ.**: by *tmesis* for *συνεποίμ.*—**χαρᾷ μελέων**: 'for joy at his music.'

582. **χόρευσε**: *i.e. ἐχόρευσε*. Cp. *v.* 598 n.

589. **οἰκεῖ**. Admetos is the subject.

590. **ἀρότοις γυᾶν**: 'his plough-lands.' The expression is pleonastic, since *ἄροτος* = plough-land, and *γυής* = *land sown with a crop*. **γυᾶν** is Doric gen. pl. = **γυῶν**. So **πεδίων δαπέδοις**, 'the levels of his plains.'

592. **ὅρον κ.τ.λ.**: 'he makes the clime of the Molossi about the dark goal of the sun's steeds a boundary to his plough-lands,' etc.—**ἀελίου**: Doric for *ἡλίου*.

594. **τίθεται**: factitive; perhaps its commonest use.

595. **πόντιον, Αἰγαῖον, ἁλίμενον** all agree with *ἀκτάν*: '*the harbourless Aegean sea-shore of Pēlion.*' Trans., 'and he rules to the harbourless Pēlian shore of the Aegean sea.'

The words describe the eastern limit of Admetos' dominions, as the previous sentence describes the western.

[The text is the MSS. reading. To alter Αἰγαῖον into Αἰγαίων and θράσος, *v.* 604, into θάρσος, besides being gratuitous, produces, as Schmidt says, a rhythm that is insufferable. Moreover, Admetos did not rule 'the Aegean as far as Pēlion,' but the mainland as far as the Aegean.]

597. **ἀμπετάσας**: *ἀναπετάσας.*

598. **δέξατο**: *i.e. ἐδέξατο.* In lyrics the augment is often omitted; occasionally even in iambics.

601. **τὸ γὰρ εὐγενές κ.τ.λ.**: 'for noble-birth prompts to noble feeling.'—**τὸ εὐγενές** = *εὐγένεια.* — **ἐκφέρεται ἐς**: lit. *is impelled in the direction of.*—**αἰδώς**, which properly denotes *shame*, or a *sense of shame*, is also used of all those feelings deficiency in which should cause shame. Here it = *honour, nobility of nature.*

602. **ἐν τοῖς ἀγαθοῖσι κ.τ.λ.**: 'and in the nobly-born all wisdom is.' The original meaning of *ἀγαθός* is *nobly-born*, and this remained its commonest meaning throughout classical times.—**πάντα σοφ.**: lit. *all the (elements) of wisdom.* The Chorus mean that if the man of noble birth follows his hereditary instincts he will be sure to act wisely, as, though unconvinced, they try to think Admetos has done.

604. **πρὸς δέ κ.τ.λ.**: 'and upon my heart sits a firm assurance that the god-fearing man will both do and fare (**πράξειν** includes both meanings) well.'—**ἧσται**: the tense denotes permanence; 'is firmly seated.' Cp. *v.* 78 n.

606-961. *Fourth ἐπεισόδιον.*—*Scene* 1. Admetos with the funeral procession comes out of the palace. They are met by Phērēs, Admetos' father, who arrives with offerings for Alkēstis' tomb. Admetos breaks out on him with fury, and tells him that he wants neither his sympathy nor his gifts. He goes on to abuse with great violence both his father and his mother for having refused to die for him. Considering their age it was not much to ask, and it would have been a graceful thing for them to do. Phērēs retorts that life is dear even to the old, and deals Admetos some home-thrusts anent his selfishness and cowardice in letting his young wife perish, instead of boldly facing death for himself. At last the old man departs, reminding Admetos (by way of a parting

shot) that he has still to reckon with Alkēstis' brother Akastos. Admetos curses him as he goes, and his mother also.

Neither speaker appears to much advantage in this painful wrangle in the presence of the dead, but Pheres certainly has the best of the argument. The procession moves on towards the grave.

Scene 2. A slave comes out of the palace complaining of Herakles' uproarious and unseemly behaviour in a house which the hero must at least know to be a house of mourning, though he does not know that it is its mistress who is no more. He is followed by Herakles, who rallies him on his dismal appearance and gloomy manners. After some conversation, the servant says plainly that Alkēstis is dead. Herakles is much shocked and vexed with himself, but declares that to make amends to his old friend he will go and rob Death of his prey. Admetos shall confess that his noble hospitality has not been wasted.

Scene 3. Herakles having departed on his errand, Admetos returns from the grave quite broken down, and giving vent to his anguish in uncontrollable lamentations. He feels he cannot even enter the house again, where the cruel contrast between the present and the past will make life unbearable. The Chorus comfort him as best they can, and at last he goes in. (For detailed sketch of the *κομμός* see note on *v.* 861.)

607. **πάντ' ἔχοντα** : 'that has received all due honour.'

610. **προσείπατ'** : cp. *v.* 195 n.—**ὁδόν** : quasi-cognate acc.

611. **καὶ μήν** : see Appendix A.

617. **καίπερ** always takes participle.

620. **ἥτις** : 'for she,' *quippe quae* ; the word, as frequently, introduces a *reason.*

621. **ἔθηκε** : cp. *v.* 594 n.

623. **πάσαις κ.τ.λ.** : 'and to all women's life lent a most fair fame' (lit. *made most glorious*) ; *i.e.* conferred distinction on her sex.

624. **τλᾶσα** : 'by enduring to do.'

625. **ὦ ... σώσασα.** 'O, thou who hast saved.'—**τόνδε** : Admetos.—**ἡμᾶς** : the whole house, to which he regards Admetos' life as more important than that of Alkēstis.

626. **κἀν** : *καὶ ἐν.*

628. **λύειν.** The full expression is *λύειν τέλη*, to *pay dues.* —**ἢ γαμεῖν κ.τ.λ.** : 'or else it is not worth while to marry'; *i.e.* unless one can have such a wife.

630. **σήν παρουσίαν** : *i.e. σὲ παρόντα.* Abstract for concrete, like *εὐμενὴς παρουσία*, *v.* 606.

632. As very commonly in Greek, the leading idea is not contained in the principal verb **ταφήσεται**, but in the subordinate clause **ἐνδεὴς** (*οὖσα*). The sense is, 'she will not need aught of thine at her burial.'

633. **ὠλλύμην** : *was* (*by way of*) *perishing;* 'was like to perish.'

636-641. The bracketed lines are inconsistent with *v.* 649 (where Admetos reproaches Phērēs for abandoning to death one who is *his own son*) and also with *v.* 655.

638. **ἀφ' αἵμ.** : cp. *v.* 509 n.

640. **ὃς εἶ** : this would in prose be *οἷος* or *ὅστις εἶ.*

642. **ἦ τἄρα** : *ἦ τοι ἄρα.* 'Surely, as it seems,' etc.

645-8. [Apparently interpolated : cp. *τοῦ σοῦ πρὸ παιδός*, *v.* 649. **ὀθνείαν** seems to be borrowed from *vv.* 532, 533. **καὶ ... τε** is incorrectly used for *τε ... καί*, and the observation **ἣν ἐγὼ κ.τ.λ.** is dragged in incoherently.]

648. **καλόν** : oblique predicate; *Synt.* **18**. 'And yet this would have been a noble struggle for thee to engage in, to die for thine own son : and in anywise, brief was the rest of the time thou hadst to live.'

651-2. [These lines, which recall *v.* 295, interrupt the sequence of Admetos' argument.]

653. **καὶ μήν.** 'And mark you.'—**παθεῖν** : 'to experience.' The word is frequently used in this neutral sense. Aristotle calls the *properties* of numbers and geometrical figures *πάθη.*

655. **παῖς δ' ἦν κ.τ.λ.** 'And thou hadst me for thy son and successor.'

658. The order is *ἐρεῖς γέ ὡς προὔδωκάς με θανεῖν ἀτιμάζοντα σὸν γῆρας.*

659. **ὅστις** : 'seeing that I.' Cp. *v.* 620 n.

660. **χάριν** : ironical. He means their refusal to die.

662. **οὐκέτι** does not here mean *no longer*, but, as often, 'not *now*' (when it has come to this). 'Thou canst not now be too quick in getting children who,' etc. —**φυτεύω**, lit. = *to plant*.

666-8. [These lines are generally regarded as spurious; but, in my judgment, on insufficient grounds.]

666. **τοὐπὶ σέ** (*τὸ ἐπὶ σέ*) : 'so far as concerns thee.'

669. **μάτην** : 'idly,' not meaning it.

671. **οὐδεὶς βούλεται** : a violation of the rule of the final cretic : cp. *Ion* 1 and editor's note. The close connection between subject and verb softens the harshness here.

674. **ὦ παῖ** is apparently miscopied from the next line. **ὦναξ** has been proposed.—**μὴ παροξύνῃς** : 'do not provoke' : *Synt.* **193**.

675. **Λυδόν**. Slaves were often Lydians and Phrygians.

680. **οὐ ... ἄπει** : 'thou shalt not after hurling them go off thus' ; *i.e.* unanswered.

681. **ἐγεινάμην**, from *γείνομαι*. This tense is transitive ; the pres. and imperf. are intransitive. Transl. 'I begat.'

682. **ὀφείλω κ.τ.λ.** : 'and I am not bound to die,' etc.

683. **πατρῷον ... Ἑλληνικόν** : oblique predicates ; *Synt.* **18**. 'This custom,—that a father die for his son,—is not one that I have received from my fathers, nor is it Hellenic.'

685. **σαυτῷ κ.τ.λ.** 'For to thyself wast thou born, whether with good fortune or bad.' That is, his life or death is entirely his own business.

686. **ἃ δ' ἡμῶν κ.τ.λ.** : 'what it was right thou shouldst obtain from us.' The neut. acc. of a pronoun (**ἅ**) is used where a substantive would have been in the genitive.—**ἡμῶν** is gen. of origin.

689. **τί** : adverbial ; *Synt.* **43**.—**τοῦ** ; *τίνος* ;

690. **τοῦδ' ἀνδρ.** : *ἐμοῦ*, cp. *v.* 331 n.

692. **χρόνον** : supply *εἶναι*.

694. **τὸ μὴ θανεῖν** is an adverbial accusative, literally, *with regard to not dying*. Translate, 'did'st fiercely fight to escape death.'

696. **εἶτ'** : *εἶτα*. Note the accent as compared with *εἴτ'* for *εἴτε*.

697. **γυναικός**, gen. governed by the idea of *comparison* contained in *ἠσσημένος* : 'outdone, thou coward, by a woman' (*weaker than* ...). The construction is common with words denoting *defeat*. Cp. *Synt.* **59**.

698. The order is *σοῦ τοῦ καλοῦ νεανίου*.

699. The obj. of **ἐφηῦρες** is the clause *ὥστε μὴ θανεῖν*, which is equivalent to *ὅπως μὴ θανεῖν*.

700. **τὴν παροῦσαν γυν.** : 'thy wife for the time being.'

702. **τοῖς μὴ θελ.** : 'any friends who are not willing' ; *Synt.* **195**.

704. **φιλεῖν** : supply *τὴν ἑαυτῶν*.—**ἡμᾶς** : see *Synt.* **47**.

706. In strict grammar the sentence would run *τὰ νῦν τε καὶ τὰ πρὶν κακὰ κ.τ.λ., both the present and the previous abuse has been spoken in excess ;* but the attributive expression *τὰ νῦν* has been replaced by the simple adverb. **πλείω** is oblique predicate.

707. **κακορροθῶν** : for the participle see *Synt.* **112**, 2.

708. **λέγε κ.τ.λ.** 'Say on, since I have spoken' (had my say).

711. **ταὐτὸν γάρ κ.τ.λ.** 'Why, is it the same thing for,' etc.

713. **καὶ μὴν κ.τ.λ.** 'On my honour, thou'rt like to outlive Zeus himself' (*γε*). The line is not a direct answer to the previous one. Cp. *v.* 345 *n.* For **καὶ μὴν** see Appendix A.

715. **γάρ**. That is, 'I said what I did (*v.* 713), for I saw thee enamoured of,' etc.

717. **σημεῖα** : acc. in opposition to the previous sentence ; *Synt.* **6**. 2.

719. **φεῦ** : 'Bah !' The word frequently expresses impatience or indignation.

721. **τοῦτο** : supply *ἐστίν*.

723. **κούκ ἐν ἀνδρ.** : 'and does not count as a man's.'

726. 'I do not care if I am ill spoken-of when in the grave.' **κακῶς ἀκούω** is used for the passive of *κακῶς λέγω*. Cp. *v.* 961.

727. **φεῦ φεῦ.** 'Pooh, pooh!' Cp. *v.* 719 n.

732. **τἄρ'** : *τοι ἄρα.*

733. **αἷμα** : 'for his sister's blood.' Both accusatives are direct objects of *τιμωρήσεται* : Akastos will 'punish' both the crime and the murderer.

735. **παιδὸς ὄντος** : gen. abs., the participle being concessive; 'childless although your son is still alive.'—**ὥσπερ ἄξιοι** : supply *ἔστε*, 'even as ye deserve.'

736. **τῷδε** with **ταὐτόν** (*Synt.* **66**) : 'the same as I (enter).'

739. **τοὐν** : *τὸ ἐν.*

740. **ὡς ἄν** : introducing a 'final' clause: cp. *Synt.* **152**, *obs.*

741. **τόλμης** : gen. of cause, 'O pitiable for thy courage!'

742. **μέγα** : adverbial, 'by far.'

744. **τι πλέον** : *any advantage*, 'any guerdon for the good.'

746. **νύμφᾳ** : Persephone.

748. **μολόντας οἶδα** : 'I know of many who have come.'

749. **προὔθηκ'** : *προέθηκα.*

754. **τὰ προστυχ.** : 'which he chanced to find.'

755. **φέροιμεν** : *Synt.* **133**, 2.

756. **χείρεσσι** : an epic form, often found in tragic lyrics, but not elsewhere than here in iambics in dialogue.

760. **ἦν** : 'it was possible.'

761. **ᾖδε** : from *ᾄδω.*

762. **οὐδέν** : adverbial.

763. **ἐδείκνυμεν.** The obj. *ἑαυτούς*, *ourselves*, is omitted, and the verb is constructed with the participle *τέγγοντες* as though it were *ἐφάνημεν* (cp. *Synt.* **112**, 3) : 'we did not show that we were weeping.'

770. **ἐρρύετο** : supply *ἡμᾶς.*

771. 'Tell me (**ἆρα**), do I hate,' etc. See Appendix A.

773. **οὗτος.** 'Ho, there!' The word is often used as vocative, to call attention.—**σεμν.** and **πεφροντικός** (*full of care*) are adverbial. This use of a participle is rare, but cp. *μεμηχανημένως*, *designedly.*

776. **ἄνδρ' ἑταῖρον.** When *ἀνήρ* is used like this with another substantive, it should not be translated.

778. **θυραίου πήματος**: 'an outside trouble.'

779. **ὅπως ἄν**: 'in order that'; cp. *v.* 740 n.—**καί** emphasizes **σοφώτερος**.

780. **οἶδας**: a rare form, not to be used in prose. 'Dost know what is the way of mortal life?'

781. **πόθεν γάρ**: 'for how (lit. *whence*) couldst thou?'

782. **κατθ.**: *i.e.* *τὸ κατθανεῖν*. Cp. *vv.* 11, 419, 694 nn.

784. **τὴν αὔριον** (*ἡμέραν*): acc. of extent over time.

785. **οἳ προβήσεται** is an addition explanatory of **ἀφανές**: literally, *fortune's ways are obscure*, viz., *whither they will lead* (*go*).

787. **πάρα**: mark the accent.

789. **τὰ δ' ἄλλα**: 'and (reckon) all the rest to belong to fortune.'

790. **πλεῖστον ἡδίστην**: a double superlative like 'the most Highest.'

792. **τὰ ἄλλα**: his dismalness.

794. **οἶμαι μέν**. 'Methinks I do' (speak truth).—**τὴν ἄγαν λύπην**: 'excessive grief.'

795. **ὑπερβ. πύλας**: *i.e.* entering the palace again.

796. **ὀθούνεκα κ.τ.λ.**: 'that the plash of the wine cup, as it falls in, will unmoor thee from thy present gloom and anxiety of heart.'

799. **θνητούς** agrees with *ἡμᾶς* supplied as subject of **φρονεῖν**.—**καί** emphasizes *φρονεῖν*.

801. **ὥς γε κ.τ.λ.**: 'to take me as judge'; *i.e.* in my judgment.

803. **πράσσομεν κ.τ.λ.**: 'we fare not in a way that calls for.'

806. **πένθει**: from *πενθέω*, note the accent.

807. **τί ζῶσιν**: 'why (dost thou say) *live?*'

810. 'Was I not to be treated kindly for aught a dead stranger mattered?' Note this use of **οὕνεκα**, and cp. *ἀλλ' ἐξίκοιτο τοῦδέ γ' οὕνεκ' ἐν τάχει*, 'nay, *for aught that matters*, I hope he will come with speed.'

811. 'Ay indeed (**ἦ μέντοι**) one much and too much beyond our doors she was.'

813. **ἡμῖν** (emphatic) **μέλει** : 'is *our* care.'

814. **ἄρχει** : 'preludes.'—Take **οὐ** with **θυραίων**.

815. There is an ellipse. (Thou art right,) 'else (**γάρ**) I should not have,' etc.

816. 'But can it be that (**ἀλλ' ἦ**) I have been treated cruelly,' etc.—817. See additional notes, p. 88.

818. A line said by Herakles has probably been lost after *v.* 817. The lines in small print appear to have been invented to supply the deficiency, though 820 may be sound.

821. **μὲν οὖν** : see Appendix A.

822. 'Then (**δῆτα**) after that (**ἔπειτα**) did ye,' etc.

827. **ἔπειθε** : 'kept urging me,' *suadebat*. Note the tense.

829. **βίᾳ δὲ θυμοῦ**. 'And in spite of my desire.'

832. **σοῦ** is possessive gen. ; **τὸ μὴ φράσαι**, exclamatory acc. 'But to think of thy not telling me!'

834. **ποῦ καί** : 'where *is* he burying her?' See Appendix A.

835. **ἐκ** : poetic use for **ἔξω**, *outside*.

839. **Ἡλεκτρ.** : supply *θυγατήρ*.—**ἐγείνατο** : cp. *v.* 681 n.

842. **χάριν** : quasi-cognate acc., since *ὑπουργέω* is intransitive ; 'do kind service to.'

844. **φυλάξω** : 'will watch for.'

845. **προσφαγμ.** : partitive gen. with *πίνοντα*. *Synt.* **52**.

846. **κἄνπερ κ.τ.λ.** 'And if after lying in wait for him, I rush from my ambush and seize him.'

849. **πλευρά** : acc. 'of part affected' (*Synt.* **44**). — **πρίν**. Usually *ἄν* would be added ; *Synt.* **147–8**.

850. **ἦν δ' οὖν** : 'And if, as may be.'

851. **αἷμ. πέλανον** : 'his mess of blood,' the victims slain at Alkēstis' tomb.—**τῶν κάτω** : supply *ὄντων*, 'who live below.' —**Κόρης**: cp. *v.* 358 n. **τῶν** is in apposition to **Κόρης Ἀνακτός τ'**.

857. **ἔκρυπτε δ'** : supply *τὴν συμφοράν*.

858. The order is *τίς Θεσσ.* [*ἐστι*] *μᾶλλον φιλόξ. τοῦδε* ;

859. **κακόν** : 'ungrateful.'

861-934. A *κομμός* (see Introduction, p. xii.).—*Ad.* 'Oh, hateful return! To be dead were better than this.'—*Ch.* 'Ay, thou mayst well lament.'—*Ad.* 'Would that I had

never wedded a wife! 'Twas but to tempt Fortune.'—*Ch.* 'True, but control thyself. Man is born to sorrow.'—*Ad.* 'Oh, why did they not let me fling myself into the grave beside her? Then Hades should have had two lives instead of one, as we crossed the lake of death together.'—*Cho.* 'A kinsman of mine lost his only son; but he bore the blow with fortitude, though he was stricken in years, and the boy's death left him childless.'—*Ad.* 'Oh, how can I re-enter my home, when all is so changed, so changed? Once I went in with marriage-torch and marriage-song, holding my sweet wife's hand; and they shouted and called us happy. And now for gladness there is the sound of mourning, and for marriage-robes the garb of death, and my home is empty of my bride.' —*Cho.* ''Twas a bolt from the blue, and thou art unused to trouble: but others have lost wives ere now.'—*Ad.* 'Friends, my wife's lot is better than mine. I have lost the best of wives and won disgrace, and I cannot bear to live.'

863. **μή**: supply λέγω: note that *μή* and not *οὐ* is used to negative deliberative subjunctives.

864. **πῶς ἂν ὀλ.**: lit. *how could I perish?* equivalent to a wish, 'Oh, that I might perish!' *Synt.* **165**.

866. **ἔραμαι**: 'am enamoured.'

869. **πόδα πεζ.**: 'going afoot.' **πόδα** is an adverbial acc., often added with intransitive verbs of motion. Generally it cannot be translated.

870. He calls Alkēstis a 'hostage' for himself, extending the ordinary meaning of the word.

872. **πρόβα**: because he shrinks from entering the house. —**κεῦθος οἴκων**: lit. *the hiding-place consisting of the house.* **οἴκων** is a 'defining gen.' like *θανάτοιο τελευτή*, 'the end of (*i.e.* which is) death.' Transl. 'Go and hide thee in the house.'

877. **λυπρόν**: supply *ἐστί*. **τὸ ... εἰσιδεῖν** is the subject.

879. The construction is *τί κακόν* [*ἐστι*] *μεῖζον ἀνδρὶ* [*ἢ*] *ἁμαρτεῖν*;

880. **μὴ ὤφελον**: *Synt.* **166** end. In this construction the *μή* is transferred from the following inf. to *ὤφελον*.

883. **μία γάρ κ.τ.λ.**: 'for [in that case] there is but one life to grieve for, which is a moderate burden.' Cp. *v.* 712 *ψυχῇ μιᾷ ζῆν*.

887. **οὐ τλητὸν ὁρᾶν** : 'it is intolerable to see.'—**ἐξόν** : acc. absol.

888. **διὰ παντὸς** (*χρόνου*) : 'always.'

890. **πέρας δέ κ.τ.λ.** 'But thou puttest no *limit* (emphatic) to thy grief.' The Chorus speak a little impatiently.

891. **βαρέα μὲν κ.τ.λ.** 'Hard they are to bear, but still'—(they must be borne).

893. **γυναῖκα.** The sentence is continued from **ὤλεσας** in spite of Admetos' lamentations.—**συμφορά κ.τ.λ.** : 'and one misfortune appears and crushes one man, and one another.' Scan *πέ͡ξει* as a dissyllable.

895. **λῦπαι φίλων** : 'grief for friends.'

897. **ῥῖψαι** : supply *ἐμαυτόν*.

899. **μέγα** : adverbial ; 'far the best.'

900. **δυό κ.τ.λ.** : 'two most faithful souls.' Note the accent on **τάς**, which shows that it is not for *τῆς*.

902. **σύν**, adverbial : 'would have gained together.' Note that *ἔσχον* means *I got*, as opposed to *εἶχον*, *I had*.

903. **ἐμοί κ.τ.λ.** 'I had a kinsman' (lit. *one akin*).

906. **μονόπαις** : 'an only child.' Ordinarily the word would mean '*having* only one child,' but cp. *v.* 428 n.

909. **προπετὴς ἐπί** : 'coming towards (the time of) grey hairs.'

910. **βιότου πόρσω** : 'advanced in life.'

911. **σχῆμα δόμων** : an untranslateable periphrasis for *δόμοι*.

912. **μεταπίπτοντος** : a metaphor from the fall of the dice. *μετά* in compounds often denotes *change*. Cp. *v.* 1157 n.

914. **τὸ μέσον** : 'the difference is great.' Lit. *that which is between* (*μέσον*) what is and what was.

915. **Πηλιάσιν** : made of pine-wood grown on Mt. Pelion. In passages of simple pathos like that which follows, Euripides is at his best.

920. **ὡς ... εἶμεν** depends on the idea of *saying* contained in *ὀλβίζων* : 'saying that we were a man and wife (**σύζυγες**) of high lineage, and on both sides sprung of noble parents' (lit. *from both* [parents] *noble*).

922. **ἀντίπαλος**: 'instead of'; lit. *matched* (*in wrestling*, παλή) *against*.'—Supply *ἀντίπαλοι* with **στολμοί**.

925. **λέκτρων κοίτας**: a periphrasis for 'bed.'

926. 'At a time of (**παρά**) happy fortune, and when thou wast unacquainted with trouble, came this sorrow to thee.'

930. 'Thy wife is dead, she has left thy love; (but) what is there new in this? From many a man ere now death hath dissevered his wife.'—**πολλοῖς** is dat. of person interested. —**παρέλυσεν** is a metaphor from unharnessing animals.

935. Admetos masters his grief somewhat, and speaks more calmly.—**γυναικός κ.τ.λ.**: 'I count my wife's lot happier than mine, e'en though it doth not seem so.'—**ὅμως** belongs to *νομίζω*, but, as often, is misplaced in the concessive clause: cp. *v.* 204 n.—**καίπερ** always takes a participle.

937. **τῆς**: 'her,' demonstrative.

938. **εὐκλεής**: oblique predicate; *Synt.* **18**. 'And from many troubles hath she escaped with fair fame' (while he will have both trouble and disgrace).

939. **χρῆν**: as often, used idiomatically for *χρή*. He refers to *present* time.—**παρείς**: 'having overpast my destiny.'

940. **ἄρτι μανθάνω**: 'now I see it.'

942. **τίν' ἄν**. The *ἄν* belongs to *τύχοιμι*, with which word it is repeated. Cp. *vv.* 72, 464 nn.—943. **τρέψομαι**: (for comfort).

944. Take **ἡ ἔνδον ἐρημία** together.

948 **κλαίῃ** depends on *εὖτ ἄν*, *v.* 945.—**οἱ δέ**: 'and these (pointing to the servants) mourn aloud the gentle (*οἵαν*) mistress they have lost.' Lit. *mourn their mistress*, [saying,] *what a* (*mistress*) *they have lost.*

950. 'Thus (**τοιάδε**, lit. *such as I have said*) are things at home.' *τοιόσδε* usually refers *forwards*, and *τοιοῦτος* backwards.

951. **ἐλῶσι** (*ἐλαύνω*): 'will vex.'

952. **ἐξανέξ. λεύσσων**: 'bear to see.' For the participle see *Synt.* **112**.

954. **ἐρεῖ με τάδε**: 'will say this of me.' *Synt.* **47**.—**ἄν**: *Synt.* **112**, *obs.*

957. **κᾆτ'** : *καὶ εἶτα.* 'And then can we think he is a man?' Lit. *does he seem?*

959. **πρός** : 'in addition to my troubles.'

961. **κακῶς κλύοντι κ.τ.λ.** : 'ill spoken-of and ill bestead.' Cp. *v.* 724 n.

962-1005. *Fourth στάσιμον.*—'In all my studies I have found naught that is stronger than necessity; nor amid all the medicines that Orpheus and Apollo have taught men to use, is there any that avails against her power. She hears no prayers and accepts no sacrifice. Ah, dread one, press not more hard upon me in the future than in the past. For even Zeus cannot gainsay thee; and the hard iron yields to thee, and thou bendest the stubborn will. Thee too, King, hath the goddess in her grasp. But be brave; for tears will not bring back the dead. Even the immortals' mortal children die. She was dear alive; she shall not miss our love when dead. Her tomb must be held sacred, and men shall worship there, saying, "This was a woman that died for her lord, and now she is a blessed spirit. Hail, lady, and be gracious unto me!"'

962. **ἐγώ κ.τ.λ.** 'I have sped my way through song and through the heavens, and though I have handled many studies, naught stronger than Necessity have I found, nor any remedy (against her),' etc.—**μούσας** (*μούσης*) : *song* in particular, but including literature in general.—**μετάρσιος** : *soaring*, in the study of natural philosophy and astronomy. The poet is speaking of himself and his own studies with his friend the philosopher Anaxagŏras.—**λόγων** : *discourses*, spoken or written.—'**Ανάγκας** : cp. Hor. *C.* 1. 35, 17 ff.

967. **Θρήσσαις σανίσιν** : certain tablets preserved on Mt. Haemus in Thrace, and containing medical 'prescriptions,' said to have been written by the mythical Orpheus [see *Class. Dict.*], who was regarded as a founder of the art of medicine. —**τάς** = **ἅς** : *Synt.* **7.**

969. **Ὀρφ. γῆρυς** : 'the sweet singer Orpheus.' Cp. *βίη Ἡρακλείη* (Hom.), *the mighty Herakles.*

970. **οὐδ' ὅσα** : *i.e.* *οὐδ'* [*ἧσσον φάρμακον ἐν τοῖς φαρμάκοις*] *ὅσα φάρμακα Φοῖβος κ.τ.λ.* Cp. *v.* 523 n. 'Nor among all the remedies which Phoibos gave to the sons of Asklepios, preparing antidotes for toiling mortals.'—'**Ασκληπ.** : Asklepios was

regarded as a founder of the healing art, having obtained his knowledge from his father Apollo, the god of health and sickness.—**ἀντιτεμών**, as well as **ἔδωκε**, governs *φάρμακα*. It properly denotes the *shredding* of herbs in preparation of a remedy *against* disease.

972. **μόνας** (*μόνης*) **κ.τ.λ.** : 'of that goddess alone is it not possible to approach altar or image,' since she has none.

976. **μείζων** : 'with greater force.'

978. **καὶ γάρ** : see Appendix A.—**ὅ τι νεύσῃ** : 'if he grants a thing, accomplishes it with thy concurrence' (**σὺν σοί**). Cp. *v.* 76 n. [For the difference between *οἵ τι νεύσῃ* and *ὅ τι ἂν νεύσῃ* see Appendix B in editor's edition of the *Ion*.]

980. The meaning is that the unwilling iron yields to the smith, *because it must*.

981. 'Nor hast thou regard (**αἰδώς** : cp. *v.* 601 n.) for the stubborn will.' **ἀποτόμου** : lit. *cut off sheer*, and so *abrupt, peremptory, unyielding*.

984. **καὶ σ'** : the accent on **καὶ** shows that **σέ** is emphatic (not *σε*) ; 'Thee too.' Elision of emphatic *σέ* or *σά* is rare. The Chorus are addressing Admetos.

986. **κλαίων** : modal, 'by weeping.'

989. **σκότιοι** : 'secret' (from *σκότος*, *darkness*). The 'secret children of the gods' are those born to them by mortal women.

994. **ἐξ. κλισίαις** : 'thou didst wed to thy bed.'

995. The order is *μηδὲ τύμβος σᾶς ἀλόχου νομιζέσθω ὡς χῶμα νεκρῶν φθιμένων* ('the dead who have perished').

998. **θεοῖσι κ.τ.λ.** : 'but let it be honoured like the gods (*i.e.* like the temples of the gods), an object of reverence to travellers.'

1000. **δοχμίαν κέλευθον** : 'the path that turns aside (from the road).' *δόχμιος* properly means *at an angle*. Alkēstis' tomb was by the side of the road (*v.* 885), and to approach it one turned off from the road into a small side-path.

1004. **εὖ δοίης** : 'mayst thou grant me blessings!'

1006-1163. **ἔξοδος**.—Herakles returns, bringing with him a veiled woman, whom he says he has won as a prize in some games which he found being celebrated in a certain place.

He asks Admetos to keep her for him until he comes back again. For various reasons the latter for a long time refuses to do this, but in the end yields to the hero's persistence. When at last the king takes the woman's hand in his, promising to keep her, Herakles tears off the veil from her head, and Admetos sees that she is none other than Alkēstis brought back from the grave.

1006. **δδε** : 'here,' pointing.

1009. **μομφὰς κ.τ.λ.** : 'and not to keep blame down in (**ὑπό**) one's heart in silence.'

1011. **ἐξετάζεσθαι** : 'to be regarded' : lit. *passed in review.*

1014. **ὡς δή κ.τ.λ.** : 'as being concerned (**σπουδὴν ἔχων**), as thou pretendedst (**δή**), for a trouble outside thy doors.'

1015. **ἐλειψάμην** : from **λείβω**.

1017. **παθών τάδε** : 'having been treated thus.'

1023. **πράξας** : participle used *conditionally ; Synt.* **111** B. 'If I fare as I hope I may not.' With **τύχοιμι** supply *πράξας* governing **ὅ**, which is used adverbially (*Synt.* **43**) : lit. *as I pray I may not chance to fare.*

1026. **εὑρίσκω** : historic present.

1027. **πόνον** : in apposition to *ἀγῶνα.*

1028. **νικ. λαβών** : 'having received her as the prize of victory.'

1029. **τὰ μέν κ.τ.λ.** 'For to those that won in the races (*τὰ κοῦφα*, lit. *the light—i.e. fleet—events*) it was open (**ἦν**) to carry off horses.' **τὰ κοῦφα** and **τὰ μείζονα** below are adverbial accusatives defining the extent of the verbal action, like *μέγαλα σφάλλομαι, Synt.* **43**.

1032. **γυνή κ.τ.λ.** : 'and a woman went with them' (the *βουφόρβια*) ; *i. e.* as part of the prize.—**ἐντυχόντι δέ κ.τ.λ.**: 'and it would have been (**ἦν**, equivalent, as often, to *ἦν ἄν*) a shame to forgo this splendid prize, after falling in with it.'

1038. The editors reading either **ἀθλίου** or **ἀθλίους** take the adj. as being in this single instance of two terminations. This may of course be so ; but it seems to me preferable to take **ἀθλίου** (for which there is an overwhelming preponderance of authority) as masc. agreeing with *ἐμοῦ* suggested by **ἐμῆς**. Transl., 'my wife's lot, woe's me' ; or 'the lot of

my wife that has left me desolate.' Admetos has just declared his wife's fate preferable to his own (*vv.* 935 ff.), and would hardly now refer either to her or her lot as ἄθλιος.

1040. του : τινός.—πρός governs δώμαθ'.

1041. ἄλις δὲ κ.τ.λ. : 'and it was enough for me to bemoan my trouble,' without distressing my friend.

1042. εἴ πως ἔστιν : 'if in any wise it is possible.'

1043. μή. οὐ could not here be used because the person referred to is indefinite : see *Synt.* **195.**

1045. μή : 'lest.'

1047. μή with προσθῇς.

1049. ποῦ καί. 'Where in the house *could* a young woman,' etc. See Appendix A.

1050. The subject of πρέπει is ἡ γυνή : lit. *as she strikes one,* or *is noticeable.* Trans. 'as one can see from her raiment,' etc. Cp. *v.* 512 n.

1051. κατά governs στεγήν.

1055. τρέφω : deliberative subjunctive.

1059. πίτνειν with ἐλέγχῃ : 'charge me with casting myself on.'

1060. καὶ τῆς θανούσης depends on μέμψιν.

1062. ταὔτ' : τὰ αὐτά.—ἔχουσα ἴσθι : 'know that thou hast'; *Synt.* **120.**

1063. προσήιξαι, a perf. mid. from προσείκω : 'thou art like in form.'

1065. μή μ' ἕλῃς ἥρ. Omit the με in translating : 'do not slay the slain.' Evidently a proverbial expression.

1067. θολοῖ ; 'she troubles.'

1069. ὡς : 'for.'

1071. ὅστις εἶσι κ.τ.λ. : 'whatever god shall assail us, we must bear his gift.'

1072. εἰ γάρ : introducing a wish'; *Synt.* **165.**

1075. ποῦ τόδε : 'of what use is this?'

1077. μή νυν ὑπέρβαλλ' : 'Then grieve not beyond measure.'

1080. ἔρως τις : 'a kind of passion' (for grieving).

1081. γάρ. 'Yes, for.'

1084. **ἄνδρα τόνδε**: *ἐμέ*.

1085. **μαλάξει**: supply *σε*.

1086. **λέγοις ἄν**. 'Thou mayst say *time*, if by *time* thou meanest death': lit. 'if to die is *time*.'

1087. **γυνή κ.τ.λ.** 'A wife will soothe thee, and the love (born) of a new marriage.'

1089. **λέχος** is nom.

1092. **ὅπουπερ**: *wherever*. The *-περ* gives emphasis.

1093. **μωρ. ὀφλισκάνεις**: 'thou incurrest (the reproach of) folly.'

1094. **ὡς καλῶν**: for *ἴσθι* (*ὡς*) *καλῶν*, 'know that thou wilt never call.' The *ὡς* would usually be omitted.

1095. **ἐπῄνεσα**. The time referred to by a Greek aorist is *undefined* (*ἀόριστος*). The tense almost always refers to past time, but in certain expressions, such as this, to present time. 'I praise thee.' Cp. *vv.* 227, 386 nn.

1096. **θάνοιμι κ.τ.λ.** 'May I die, if ever I betray her even though she be dead.'

1098. **μή**. 'Nay,' *i.e.* do not ask me. Supply *αἰτήσῃς*.—**πρός** governs **Διός**: cp. *v.* 275 n.—**τοῦ σπείραντος**: 'thy father.'

1099. **καὶ μήν**. 'Mark me.' See Appendix A.—**μὴ δράσας**: 'if thou do not.' *Synt.* **135**.

1100. **δηχθήσομαι**: from *δάκνω*.

1101. **πιθοῦ κ.τ.λ.** 'Consent, for perchance the favour might fall out opportunely.'

1104. **καλῶς ἔλεξας**. 'True.'

1105. **εἰ**: 'whether.'

1106. **μὴ μέλλοντος**: *εἰ μὴ μέλλεις*. *Synt.* **135**.

1107. **εἰδώς κ.τ.λ.** 'It is because I know a certain thing that I too for my part (**κἀγώ**) am thus eager.' **κἀγώ** opposes Herakles' persistence to Admetos' unwillingness.

1109. **ἔσθ' ὅτε**: 'some day': lit. *there is when*, a common formula.

1113. **μὲν οὖν**: see Appendix A.

1114. **πάρα**: *πάρεστι*, 'she may.' Note the accent.

1117. **τόλμα**: 'bring thyself.'

1118. 'See, I *do* (**καὶ δή**) hold it forth, as if I were severing a Gorgon's head,' *i.e.* with head turned away, since to look the Gorgon in the face was fatal.

1125. **θεοῦ**: 'from heaven.'

1126. **οὐκ ἔστιν**. ''Tis not so.'—**τήνδε**: 'here.' Cp. *v.* 24 n.

1128. Literally, *Thou madest me* (**τόνδε**) *thy guest not being a necromancer.* Transl. 'No necromancer didst thou make thy guest in me.'

1133. **ὄμμα καὶ δέμας**: 'face and form.' A frequent extension of the use of *ὄμμα*. Cp. *v.* 398 n.

1135. **φθόνος**: 'jealousy.' The gods were supposed to envy the excessive prosperity of mortals, and to punish them by the agency of Nemesis, the goddess of Retribution. Cp. the famous story of Polykrates of Samos.

1138. **δή** emphasizes **σύ**.

1140. 'By fighting the power with whom the matter lay.'

1141. **ποῦ φὴς συμβαλεῖν**: A short way of saying (*brachylogy*) 'Where didst thou engage in this conflict of which thou speakest?' Note the next line's ambiguity: 'seizing (Death or Alkēstis?) from where I (or she?) lay.'

1145. **πρὶν ἄν κ.τ.λ.**: 'until she undo her consecration to the gods below.' Cp. *v.* 75 f. Alkēstis having been devoted to the powers of the lower world must perform certain rites to release herself from that consecration.—**θεοῖς** is dat. of person interested.

1153. **ὁδόν**: quasi-cogn. acc.: 'on a journey back again.'

1154. **τετραρχίᾳ**. Thessaly was anciently divided into four divisions (called accordingly *τετραρχίαι*), viz. Thessaliotis, Pelasgiotis, Hestiaiotis, Phthiotis. Admetos was apparently ruler over one of these divisions, probably the largest: cp. *v.* 50 ff.

1155. **ἐπί**: 'for.'

1156. **βωμούς κ.τ.λ.**: 'and to make the altars reek with sacrifice of oxen offered in supplication'; lit. *with supplications connected with slaughtered oxen.*

1157. **μεθηρμόσμεσθα κ.τ.λ.**: 'I have changed my life to a happier than that which was mine before.'—**βίον** is direct obj.

of *μεθηρμόσμεσθα*, and **βελτίω** is oblique predicate.—**μετά**, as frequently in composition (cp. *v.* 912 n.), denotes *change.*

1158. **εὐτ. ἀρνῆς.** : 'deny that I am lucky.' **ὤν** must be supplied. See *Synt.* **112**.

1159. **πολλαί κ.τ.λ.** 'The dealings of the gods with men take many forms.'

1161. **καὶ τὰ δοκ.** 'And what was expected cometh not to pass.'—**ἐτελέσθη** : gnomic aorist ; *Synt.* **97**.

1162. **τῶν δ' ἀδοκήτων κ.τ.λ.** : 'while from the unexpected heaven finds a way. To this issue is this matter brought.' Lit. *this matter hath turned-out such ; i.e.* has ended with such surprises as those just suggested.

ADDITIONAL NOTES.

118. **μόρος γὰρ κ.τ.λ.** : 'for a doom of sheer destruction cometh nigh.'—**ἀπότομος** means lit. *cut off, sheer*, like a cliff ; 4nd *μόρος ἀπότομος* is a doom where one must fall sheer, with nothing to save one.

813. **χαίρων ἴθι** : 'Go, and joy be with you !' He means he has had enough of him.

817. **δέοντι** is dat. of neut. participle of *δεῖ*, *it is necessary*, used as a subst., and **ἐν δέοντι** is an adverbial expression meaning *opportunely.*—**δέξασθαι** is an explanatory (consecutive) inf., and **δόμοις** is local : *for receiving* (*thee*) *in the house.* Transl. 'Inopportunely hast thou come, for reception to the house.'

983. **θεά** : 'the goddess,' viz. Necessity.

1151. **συνέστιος γενοῦ** : 'share our feast,' from *ἑστία*, *hearth, home.*

APPENDIX.

A.

The student should study the following list with care. The words and expressions contained in it, which are all found in this play, are of constant recurrence, and their meaning and use should be known perfectly.

ἀλλ' οὖν. The *οὖν* marks a concession: 'but though that is so'; 'but all the same.' Cp. *v.* 363.

ἆρα. See on *vv.* 228, 341.

γε μήν. 'At least, surely.' Cp. *v.* 516.

γοῦν (*γε οὖν*), 'at least,' 'at any rate.' See on *ἀλλ' οὖν*. Cp. *v.* 694.

δ' οὖν, 'however': a weaker form of *ἀλλ' οὖν*.

ἦ καί, like *ἆρα*, introduces a question with great emphasis: 'Can it be that ...?' 'Dare I hope that ...?' 'Dost mean that ...?'

ἦ μήν. Two particles of emphasis, doubled for the sake of greater force. 'Surely, of a truth,' 'Surely, indeed.'

ἦ που. 'Surely, I ween.' *που* properly expresses *indefiniteness* (primarily *indefiniteness of place*): 'somehow,' 'in some way.'

ἤδη, like *iam*, most commonly=an emphatic 'now,' 'when this point was reached.' Both words occur less often in the sense of 'already.'—Similarly **οὐκέτι** often means 'not *now*': *e.g.* *ταῦτα ἀκούσας οὐκέτι ἐξῆλθε*, 'when he heard this, he did not *now* go forth' (as he had intended). Here the ordinary

meaning 'no longer' is unsuitable, since it implies the discontinuance of something that was previously being done, which the Greek sentence does not imply.

καὶ γάρ, 'for the fact is.' In poetry transl. 'for in truth,' 'for indeed.' Cp. *vv.* 370, 978.

καὶ μήν prefaces and draws attention sharply to a statement for which the hearer is supposed to be unprepared. These particles are never *of themselves* adversative. When they seem to be so, they are in reality accentuating strongly a *statement that is in itself adversative*. That is, they never = 'and yet': the proper Greek for this is **καίτοι**. Cp. *vv.* 369, 385, 653, 713, 1099.

The commonest use of the expression is to draw attention to a fresh arrival on the scene, when it may generally be translated by, 'See here.'

καὶ ποῖ; **καὶ ποῦ**; The explanation is the same as that of *καὶ πῶς*; and *πῶς καί*; given below. Cp. *vv.* 482, 834, 1049.

καὶ πῶς; expresses incredulity or surprise: cp. *vv.* 142, 1052. In **πῶς καί**;, on the other hand, the *καί*, emphasizing the words that follow, marks that *a fact is assumed*: cp. *Hec.* 515, *πῶς καί νιν ἐξεπράξατε*; 'How *did* you (actually) dispatch her?' Hecuba knows her daughter has been killed; she now asks *how* it was done.

καίτοι: 'and yet.' Cp. *vv.* 290, 648.

μὲν οὖν. If these words are to be taken together, their meaning is 'nay rather.' Cp. *v.* 821. Frequently however they must be taken separately, in which case *μέν* is the ordinary antithetic particle, and *οὖν* has its common meaning of 'now' or 'therefore.'

νυν (without accent): an inferential particle, 'then,' 'therefore.'

οὔκουν; and **οὐκοῦν**. When the *οὐκ* is accented both parts of the word have their proper force, 'not, then?' Cp. *v.* 148.

When the οὖν is accented the force of the οὐκ is lost, so that οὐκοῦν simply = 'therefore.'

οὔπω: 'not yet.'

ὥσπερ: 'even as' (an emphatic ὡς). Note that the word *never* means 'as if.'

B.

The Conditional Sentence.

The following simple scheme should be known perfectly.

(A) Present Time.

(α) εἰ ποιεῖ, ἀδικεῖ. *If he is doing it, he is doing wrong.*

(β) εἰ ἐποίει, ἠδίκει ἄν. *If he were* (now) *doing it, he would be doing wrong.*

(B) Past Time.

(α) εἰ τότε ἐποίει, ἠδίκει (impfs.). *If he was then doing it, he was doing wrong.*

(β) εἰ ἐποίει, ἠδίκει ἄν (impfs.). *If he had been doing it, he would have been doing wrong.*

(α) εἰ ἐποίησεν, ἠδίκησεν (aor.). *If he did it, he did wrong.*

(β) εἰ ἐποίησεν, ἠδίκησεν ἄν (aor.). *If he had done it, he would have done wrong.*

(C) Future Time.

(α) εἰ ποιήσει (or more commonly ἐὰν ποιήσῃ), ἀδικήσει. *If he shall do it* (or *does it*), *he will do wrong.*

(β) εἰ ποιοῖ (or ποιήσειε), ἀδικοῖ ἄν (or ἀδικήσειεν ἄν). *If he were to do it, he would do wrong.*

Note.—Observe an essential difference between the sentences marked (α) and those marked (β). In the latter, which always contain ἄν in the apodosis, *the supposition is* in each case *put less directly* and *forcibly* than in the corresponding sentence marked (α).

VOCABULARY.

NOTE.—The Plural of a Greek Substantive is often used for the Singular without difference of meaning; and similarly the Middle Voice of a Verb has frequently the same sense as the Active.

ἆ, exclamation of surprise or anguish, *Ah!*

ἀβίωτος, -ον, adj. [βιόω], *unliveable, unendurable.*

ἀγᾰθός, -ή, -όν, adj., *noble* (by birth), *good;* comp. ἀμείνων, superl. ἄριστος.

ἄγαλμα, -ατος, τό, *delight.*

ἄ-γᾰμος, -ον, adj., *unwed.*

ἄγαν, adv., *too much, too, exceedingly.*

ἀγγέλλω, ἀγγελῶ, ἤγγειλα, ἤγγελκα, ἤγγελμαι, ἠγγέλθην [ἄγγελος], *announce.*

ἀγκᾰ́λη, -ης, ἡ, *arm* (when *bent*).

ἁγνίζω, ἁγνιῶ, ἥγνῐσα, *make pure, consecrate.*

ἄγρα, -ας, ἡ [ἄγω], *prey.*

ἄγω, ἤγον, ἄξω, ἠγᾰ́γον, ἦχα, ἦγμαι, ἤχθην, *lead, take, bring;* mid. *carry off* (as a prize).

ἀγών, -ῶνος, ὁ [ἄγω], *contest, struggle, race.*

ἀγωνίζομαι, -ιοῦμαι, ἠγωνισάμην, ἠγώνισμαι, ἠγωνίσθην, *contend; ἀγωνιζ. ἀγῶνα, engage in a conflict,* 648.

ἄ-δακρυς, -υ, adj., *without tears.*

ἀδελφή, -ῆς, ἡ, *sister.*

ᾍδης, -ου, ὁ, *death,* 13 (see Ἀιδης).

ἀδῐκέω, -ήσω, ἠδίκησα, *do wrong, wrong.*

Ἀδμήτειος, -α, -ον, adj., *of Admetus.*

Ἄδμητος, -ου, ὁ, *Admetus.*

ἀ-δόκητος, -ον, adj., *unexpected.*

ᾄδω, ᾄδον, ᾄσομαι, ᾖσα, ᾖσμαι, ᾔσθην, *sing.*

ἀεί, adv., *always, ever.*

ἀείρω, Attic **αἴρω**, ἀρῶ, ἦρα, etc., *raise.*

ἄελιος, Ionic form of ἥλιος with Doric ᾱ.

ἀέλπτως, adv. [ἄελπτος], *unexpectedly.*

ἄζομαι, *ἠζόμην, fear, shrink.*

Ἀθῆναι, *-ων, αἱ, Athens.*

ἀθλητής, *-οῦ, ὁ, athlete.*

ἄθλιος, *-α, -ον,* adj., *wretched, miserable.*

ἀθρέω, *-ήσω,* etc., *look.*

αἰ, αἰαῖ, a cry of woe.

αἶα, *-ας, ἡ, earth, land.*

αἴαγμα, *τό, the cry* 'Alas!' *cry of woe.*

Αἰγαῖος, *-α, -ον,* adj. [derivation uncertain], *Aegean.*

αἰδέομαι, *ἠδούμην, αἰδέσομαι, ἠδεσάμην, ἤδεσμαι, ἠδέσθην, be ashamed, revere.*

Ἅιδης (in lyrics **Ἀΐδης,** gen. **Ἀΐδα**), *-ου, ὁ, Hades* (god of death), *death.*

αἰδό-φρων, *-ον, -ονος,* adj. [*φρήν*], *reverent.*

αἰδώς, *-οῦς, ἡ, reverence, regard; noble feeling,* 601.

αἰθήρ, *-έρος, ἡ, air, climate, clime.*

αἷμα, *-ατος, τό, blood.*

αἱμάτηρός, *-ά, -όν,* and *-ός, -όν,* adj. [*αἷμα*], *bloody.*

αἱμόρραντος, *-ον,* adj. [*ῥαίνω*], *blood-besprent.*

αἰνέω, *αἰνέσω, ἤνεσα, ἤνεκα, ἤνημαι, ἠνέθην, praise, agree to, acquiesce in, be content with, grant.*

αἶπος, *-ους, τό, a steep.*

αἱρέω, *αἱρήσω, ἥρηκα, εἷλον, ἥρημαι, ἡρέθην, take, capture, seize, slay;* mid. *choose.*

αἰσθάνομαι, *αἰσθήσομαι, ἤσθημαι, ἠσθόμην, perceive, learn.*

ἀίσσω (**ἄσσω**), *ἀίξω* (**ἄξω**), *ἤϊξα* (**ἦξα**), etc., *speed.*

αἰσχρός, *-ά, -όν,* adj., *shameful.*

αἰσχρῶς, adv. [*αἰσχρός*], *shamefully.*

αἰτέω, *αἰτήσω, ἤτησα, ἤτηκα, ἤτημαι,* etc., *beg, ask.*

αἴτιος, *-α, -ον,* adj., *causing, responsible* (often translated as if subst., *cause,* 3).

αἰών, *-ωνος, ὁ, life.*

ἄ-κλαυτος, *-ον,* adj. [*κλαίω*], *without weeping.*

ἀκμή, *-ῆς, ἡ, prime.*

ἄκοιτις, *-ιος, ἡ, wife.*

ἄκος, *-ους, τό, remedy.*

ἀκούω, *ἀκούσομαι, ἤκουσα, ἀκήκοα, ἠκούσθην, hear; κακῶς ἀκούειν, be ill-spoken of,* 726 n.

ἀκραιφνής, *-ές,* adj., *pure.*

ἀκτή, *-ῆς, ἡ, shore.*

ἀκτίς, *-ῖνος, ἡ, ray.*

ἀλγέω, *-ήσω, ἤλγησα,* etc., *feel pain.*

ἄλγος, *-ους, τό, grief.*

ἀλγύνω, only pres. and imperf., *pain, grieve.*

ἀληθής, *-ές,* adj., *true; τἀληθές, the truth.*

ἀληθῶς, adv. [*ἀληθής*], *truly.*

ἀ-λίμενος, *-ον,* adj., *harbourless.*

ἄλις, adv., *enough, with moderation.*

ἁλίσκομαι, ἁλώσομαι, ἑάλωκα, ἑάλων, *capture, grasp.*

Ἄλκηστις, -ῐδος, ἡ, *Alcestis.*

Ἀλκμήνη, -ης, ἡ, *Alkmene,* mother of Heracles.

ἀλλά, conj., *but, nay ;* ἀλλ' οὖν, *but all the same,* see App.

ἀλλάσσω, ἀλλάξω, ἤλλαξα, ἤλλαχα, ἤλλαγμαι, ἠλλάχθην and ἠλλάγην, *exchange, give in return.*

ἄλλος, -η, -ο, pron. adj. [cf. *alius*], *another, other ;* ἄλλοτ' ἄλλον, *first one, then another,* 191.

ἄλλοτε, adv., *at another time ;* ἄλλοτ' ἄλλον, *first one, then another,* 191.

ἄλλως, adv., *otherwise, besides.*

ἄλοχος, -ου, ἡ, *wife.*

ἀ-λῡπος, -ον, adj., *not giving pain.*

ἄ-λῠρος, -ον, adj., *without the lyre.*

ἁμαρτάνω, ἁμαρτήσομαι, ἡμάρτηκα, ἥμαρτον, ἡμάρτημαι, ἡμαρτήθην, *err, sin ;* (with gen.) *lose, miss, lack.*

ἀμείβω, ἀμείψω, ἤμειψα, etc., *exchange ;* mid. *pass through* (gates), 752.

ἀμείνων, -ον, adj. used as comp. of ἀγαθός, *better.*

ἀ-μήχᾰνος, -ον, adj., *impossible.*

Ἀμμωνίς, -ῐδος, f. adj., *belonging to Ammon,* a title under which Zeus was worshipped in Libya.

ἀμός = ἐμός and ἡμέτερος.

ἄ-μουσος, -ον, adj., *unmusical.*

ἀμπετάσας = ἀναπετάσας, see ἀναπετάννυμι.

ἀμπλακίσκω, aor. ἥμπλᾰκον, inf. ἀμπλακεῖν, *lose* (with gen.).

ἀμφί, adv. and prep. with gen., dat., and acc., *about, round, by, near.*

ἀμφι-βαίνω (see βαίνω), aor. part. ἀμφιβάς, *surround, mantle,* 758.

ἀμφι-βάλλω (see βάλλω), *throw round, put on.*

ἀμφίπολος, -ου, ἡ [πολέω], *handmaid, attendant.*

ἀμφότερος, -α, -ον, pron. [ἄμφω], *both ;* pl. *both of two parties.*

ἄν, conj., ῐor ἐάν, *if* (with subj.); κἄνπερ, *even if.*

ἄν, cond. particle, in apodosis of cond. sentence ; with rel. or conj. introd. sentence, etc.

ἄνα, adv., *up! rouse thyself* (= ἀνάστηθι), 277.

ἀνα-βάλλω (see βάλλω), *put off, postpone.*

ἀναγκάζω, ἀναγκᾰ́σω, ἠνάγκασα, ἠνάγκᾰκα, ἠνάγκασμαι, ἠναγκάσθην, *compel.*

ἀναγκαῖος, -α, -ον, adj., *connected by necessary ties,* i.e. *by blood, akin ;* Lat. *necessarius.*

ἀνάγκη, -ης, ἡ, *necessity ;* ἀνάγκη ἐστί, *it is necessary ;* personified, *Necessity,* 965.

ἀν-άγω (see ἄγω), *bring up.*

ἀναίδεια, *-ας, ἡ, shamelessness.*

ἀν-αιδής, *-ές,* adj. [*αἰδέομαι*], *shameless.*

ἀναιδῶς, adv., *shamelessly.*

ἀνα-μιμνήσκω (see *μιμνήσκω*), *remind.*

ἄναξ, *ἄνακτος, ὁ, king, lord.*

ἀνα-πετάννυμι, *-πετῶ, -επέτασα, -πέπταμαι, -επετάσθην, fling open.*

ἄν-αυδος, *-ον,* adj., *speechless.*

ἀνδάνω, *ἀδήσω, ἔᾶδον, please.*

ἀν-έλπιστος, *-ον,* adj., *unhoped-for.*

ἄνευ, prep. with gen., *without.*

ἀνέχομαι, *ἠνειχόμην, ἀνέξομαι* and *ἀνασχήσομαι, ἀνεσχόμην* and *ἠνεσχόμην, bear, tolerate.*

ἀν-ήλιος, *-ον,* adj., *sunless.*

ἀνήρ, *ἀνδρός, ὁ, man* (as opposed to woman or child); *husband; ἐν ἀνδράσιν, alive,* 732, etc.

ἀνίκα, see *ἡνίκα.*

ἀν-ίστημι (see *ἵστημι*), *set* or *raise up.*

ἀν-όνητος, *-ον,* adj. [*ὄνησις*], *unprofitable;* neut. pl. as adv., *fruitlessly.*

ἀν-ορθόω, *-ορθώσω, -ώρθωσα, set upright, restore.*

ἄντα, adv., *before, in front.*

ἀντ-ερῶ, see *ἀντίφημι.*

ἀντ-έχω (see *ἔχω*), *hold out, continue.*

ἀντ-ηχέω, *-ήσω, ἀντήχησα,* etc., *sound forth in answer* or *in turn.*

ἀντί, prep. with gen., *instead of, in the place of, in return for.*

ἀντιάζω, *ἀντιάσω, ἠντίασα,* lit. *encounter;* hence *approach as suppliant, implore.*

ἀντι-δίδωμι (see *δίδωμι*), *give instead of.*

ἀντίπᾰλος, *-ον,* adj. [*πάλη, wrestling*], lit. *wrestling against;* fig. *opposed; instead of,* 922 n.

ἀντι-τέμνω (see *τέμνω*), *cut against; ἀ. φάρμακα, shred* herbs *against* a disease, *prepare antidotes,* 971 n.

ἀντί-φημι, *ἀντερῶ* (see *φημί*), *deny, gainsay.*

ἄντομαι, only pres. and imperf., *implore.*

ἄν-υδρος, *-ον,* adj. [*ὕδωρ*], *waterless, desert.*

ἄνω, adv., *up.*

ἄνωγα, perf. with pres. signif., *bid, command;* imperat. *ἄνωχθι* and *ἄνωγε.*

ἄ-ξενος, *-ον,* adj., *inhospitable;* comp. *ἀξενώτερος.*

ἀξιό-θρηνος, *-ον,* adj., *worthy of lament.*

ἄξιος, *-α, -ον,* adj. with gen., *worthy, deserving, meet for; ἄξιόν ἐστι, it is worth while.*

ἀξιόω, *-ώσω, ἠξίωσα,* etc., *claim, expect, deign.*

ἀοιδός, *-οῦ, ὁ* [*ἀείδω*], *singer, minstrel.*

ἀπ-άγω, *-ἄξω,* etc. (see *ἄγω*), *lead away.*

ἄπαις, -δος, adj., *childless.*

ἀπαντλέω, -ήσω, etc., *bale out bilge water* from ship; (fig. of grief), *lighten*, 354.

ἅπας, see πᾶς.

ἄπ-ειμι (see εἶμι), *am going* or *go away.*

ἀπ-είπον, 2 aor., *cry off from, decline, renounce.*

ἀπειρό-κακος, -ον, adj. [ἄπειρος, κακός], *unacquainted with sorrow.*

ἄ-πειρος, -ον, adj. [πεῖρα], *unacquainted with.*

ἀπ-ελαύνω, aor. -ήλασα (see ἐλαύνω), *drive away.*

ἀπ-έρχομαι (see ἔρχομαι), *go away.*

ἀπ-εχθάνομαι, -εχθήσομαι, -ηχθόμην, -ήχθημαι, *be hated.*

ἀπιστέω, -ήσω, etc. [ἄπιστος], *mistrust* (dat.).

ἀπλακών = ἁμπλακών, see ἁμπλακίσκω.

ἀπό, prep. with gen. [cf. Lat. *ab*], *from.*

ἀπο-βαίνω (see βαίνω), *turn out, result.*

ἀπ-οιμώζω, -οιμώζομαι, *lament, bewail.*

ἄποινα, -ων, τά, pl. only [ποινή], *retribution, punishment; τῶν δ' ἄποινα, in punishment for this*, 9.

ἀπ-όλλυμι, -ώλεσα, aor. mid. -ωλόμην (see ὄλλυμι), *destroy;* mid. *perish.*

Ἀπόλλων, -ωνος, ὁ, *Apollo*, son of Zeus and Latona.

ἀπο-μιμνήσκω (see μιμνήσκω), *remind;* mid. *remember.*

ἀπο-παύω, -παύσω, -έπαυσα, etc., *stay, check.*

ἀπο-σπάω, -σπάσω, etc., aor. p.p. -σπασθείς, *tear away from.*

ἀπο-στερέω (see στερέω), p.p.p. ἀπεστερημένος, *deprive, bereave.*

ἀπο-συλάω, -συλήσω, -εσύλησα, etc., *rob, spoil.*

ἀπο-σχίζω, -ίσω, aor. p. ἀπεσχίσθην, *tear off.*

ἀπότομος, -ον, adj. [ἀπό, τέμνω], *cut off*, hence *abrupt, sheer; unyielding, stubborn*, 981 n.

ἅπτομαι, ἅψομαι, ἡψάμην, *touch, fasten on; handle* studies, 964.

ἀπ-ωθέω, -ωθήσω and -ώσω, -έωσα and -ώσα, *thrust away.*

ἄρα, particle of emphasis, used in questions, 228 n.

ἄρα, particle, *then* (inferential).

ἀράομαι, ἀράσομαι, ἠρᾶμαι, *curse* (dat.).

Ἄργος, -ους, τό, *Argos.*

ἀργυρ-ώνητος, -ον, adj. [ἄργυρος, ὠνέομαι], *bought with money.*

ἄρδην, adv. [for ἀέρδην, fr. αἴρω], *on high.*

Ἄρης, -εος, ὁ, *Ares.*

ἀριστεύς, -έως, ὁ [ἄριστος], *a noble.*

ἄριστος, *-η, -ον*, adj. used as superl. of *ἀγαθός, best.*

ἀρκέω, *-έσω, ἤρκεσα, ἤρκεσμαι* [cf. *arceo*], *be enough, suffice.*

ἅρμα, *-ατος, τό, car, chariot.*

ἀρνέομαι, *-ήσομαι, ἠρνήθην* and *ἠρνησάμην, deny.*

ἄρνυμαι, only pres. and imperf. [lengthened form of *αἴρομαι*], *gain, win.*

ἄροτος, *-ου, ὁ* [*ἀρόω*], *crop, cornfield; ἀρ. γυῶν, his ploughlands*, 590.

ἄρσην, *-εν*, gen. *-ενος*, adj., *male.*

ἀρτᾰμέω, *-ήσω* [*ἄρταμος, a butcher*], *rend in pieces.*

ἄρτι, **ἀρτίως**, adv., *just now, now.*

ἀρτι-θανής, *-ές*, adj. [*θανεῖν*], *just dead.*

ἀρχή, *-ῆς, ἡ, beginning.*

ἄρχω, *ἄρξω, ἦρξα, ἦρχα, ἦργμαι, ἤρχθην, begin; rule over* (gen.).

ἄ-σημος, *-ον*, adj. [*σῆμα*], *without definite mark, obscure.*

ἀσκέω, *-ήσω, ἤσκηκα, ἤσκημαι, array, adorn.*

Ἀσκληπιάδης, *-ου, ὁ*, patronymic, *son of Asclepius.*

Ἀσκλήπιος, *-ου, ὁ, Asclepius*, Lat. *Aesculapius*, son of Apollo, tutelary god of medicine, 4.

ἀσπάζομαι, *-άσομαι, bid welcome; greet on taking leave, embrace*, 191.

ἄ-σπονδος, *-ον*, adj. [*ἀ, σπονδή*], *without libation.*

ἀ-στένακτος, *-ον*, adj. [*στενάζω*], *without moaning.*

ἀστός, *-οῦ, ὁ* [*ἄστυ*], *citizen.*

ἄστυ, *-εος* (*-ους*) and *-εως, τό, city.*

ἄ-τεκνος, *-ον*, adj. [*τέκνον*], *childless.*

ἄτη, *-ης, ἡ, ruin, destruction, desolation*, 91.

ἀ-τίζω, *-ίσω* [*τίζω* = *τίω*], *dishonour.*

ἀ-τῑμάζω, *-άσω, ἠτῑμᾰσα, ἠτῑμᾰκα, ἠτίμασμαι, ἠτιμάσθην, dishonour, slight.*

αὖ, adv., *again.*

αὐγή, *-ῆς, ἡ, ray* (of sun, etc.).

αὐδάω, *-ήσω* (Doric *-άσω*), etc., *say.*

αὖθις, adv. [cf. *αὖ*], *again, afterwards, hereafter.*

αὐλή, *-ῆς, ἡ, hall, court.*

αὐλός, *-οῦ, ὁ, flute.*

αὔριον, adv., *to-morrow; ἡ αὔριον ἡμέρα, the morrow.*

αὐτήν, *αὐτῆς*, etc., for *ἑαυτήν, ἑαυτῆς*, see *ἑαυτοῦ.*

αὐτίκα, adv., *straightway.*

αὐτός, *-ή, -ό*, pron., in nom. *self;* in oblique cases, *him, her, it; ὁ αὐτός* or *αὐτός, the same.*

αὐτοῦ, adv. [*αὐτός*], *there, on the spot.*

αὐχέω, *-ήσω, ηὔχησα* [*αὐχή, boasting*], *boast, be confident.*

αὐχήν, *-ένος, ὁ, neck.*

αὐχμηρός, -ά, -όν, adj. [αὐχμέω], *squalid.*

ἀφ-αγνίζω, -ιῶ, etc., *purify;* mid. (1146 n.) *undo her consecration.*

ἀφ-αιρέω (see αἱρέω), *take away* (with double acc., or acc. of thing, and gen. of person robbed).

ἀ-φᾰνής, -ες, adj., *obscure.*

ἀφ-ίημι, -ήσω, -ἧκα (aor. p. ἀφεῖς, imperat. ἄφες), -εἶκα, -εἶμαι, -εἰθην, *let go, dismiss, let be.*

ἀφ-ικνέομαι, -ἵξομαι, -ῖγμαι, -ικόμην, *arrive.*

ἄφνω, adv., *suddenly.*

ἀφ-ορίζω, -ιῶ, -ώρισα, -ώρισμαι [ὅρος, *limit, boundary*], *curtail, limit.*

ἄ-φρων, -ον, gen. -ονος, adj. [φρήν], *foolish.*

ἄ-φυκτος, -ον, adj., *from which there is no escape.*

Ἀχερόντιος, -α, -ον, adj., *of Acheron, River of Woe* (ἄχος), one of the rivers of the lower world.

ἄχθομαι, ἀχθέσομαι and ἀχθεσθήσομαι, ἠχθέσθην, ἤχθημαι [ἄχθος], *be distressed.*

ἄχθος, -ους, τό, *burden.*

ἀψῡχία, -ας, ἡ, *lack of spirit, cowardice.*

ἄ-ωρος, -ον, adj. [ὥρα], *untimely, premature.*

βαίνω, βήσομαι, βέβηκα, ἔβην, *go.*

βᾰλιός, -ά, -όν, adj. [βάλλω], *dappled, spotted.*

βάλλω, βᾰλῶ, βέβληκα, ἔβᾰλον, βέβλημαι, ἐβλήθην, βληθήσομαι, *cast, fling.*

βάρβιτος, -ου, ἡ or ὁ, *lyre.*

βάρος, -ους, τό, *weight, burden.*

βαρυ-δαίμων, -ον, gen. -ονος, adj., *ill-fated.*

βαρύνω, -ῦνῶ, [βαρύς], *weigh down, make heavy;* mid. *be grieved.*

βαρύς, -εῖα, -ύ, adj., *heavy, grievous.*

βᾰσίλεια, -ας, ἡ [βασιλεύς], *queen.*

βᾰσῐλεύς, -έως, ὁ, *king, prince.*

βαστάζω, -άσω, ἐβάστασα, aor. p. ἐβαστάχθην, *support, carry, bear.*

βελτίων, comp. adj., as comp. of ἀγαθός, *better.*

βία, -ας, ἡ, *force;* βίᾳ, with gen., *in spite of*, 829; βίᾳ, *by force;* πρὸς βίαν, *by force.*

βιάζομαι, -άσομαι, ἐβιασάμην, βεβίασμαι, *force, compel.*

βίος, -ου, ὁ, *life.*

βιοτεύω, -εύσω, etc. [βιόω], *live.*

βίοτος, -ου, ὁ, *life.*

βιόω, -ώσομαι, ἐβίωσα, 2 aor. ἐβίων [βίος], *live.*

Βίστονες, -ων, οἱ, *Bistones*, a Thracian tribe.

βιώσιμος, -ον, adj. [βιόω], *to be lived.*

βλέπω, βλέψομαι, ἔβλεψα, *see, be alive, look, glower*, 261.

βλέφαρον, *-ου, τό, eyelid, eye.*

βλώσκω, *μολοῦμαι, μέμβλωκα, ἔμολον, go.*

βοάω, *-ήσω* and *-ήσομαι, ἐβόησα*, etc., *cry out.*

Βοιβία λίμνη, *-ης, ἡ, Lake of Boibe*, 590.

Βοιβίς, *-ίδος*, adj., *of Boibē*, a village in Pelasgiotis; cf. 1154 n.

βόσκημα, *-ατος, τό* [*βόσκω*], *animal fed, flock.*

βού-θῦτος, *-ον*, adj. [*βοῦς, θύω*], *of slaughtered oxen.*

βούλομαι, *βουλήσομαι, βεβούλημαι, ἐβουλήθην, wish, desire*, stronger than *θέλω*.

βουφορβέω, *-ήσω*, etc. [*βοῦς, φέρβω*], *feed oxen, be neat-herd.*

βουφόρβια, *-ων, τά* [*id.*], *herd of fed oxen, oxen.*

βραχύς, *-εῖα, -ύ*, adj., *short, brief.*

βρέτας, *-εος, τό, image.*

βροτός, *-οῦ, ὁ, a mortal, man.*

βρόχος, *-ου, ὁ, noose.*

βωμός, *οῦ, ὁ* [*βαίνω*], *altar.*

γαῖα, *-ας, ἡ, earth, land.*

γαμέω, *γαμῶ, γεγάμηκα, ἔγημα, γεγάμημαι, marry.*

γάμος, *-ου, ὁ, marriage.*

γάρ, conj., *for; yea for*, 42.

γε, enclitic part., *at least; γε μήν, at least, surely*, see App.; *καὶ ... γε, yes and.*

γεγώς = *γεγονώς*, perf. part. of *γίγνομαι.*

γείνομαι, pass. vb., *be begotten, be born;* aor. *ἐγεινάμην* (causal), *beget*, 681 n.

γέλως, *-ωτος, ὁ, laughter.*

γενναῖος, *-α, -ον* and *-ος, -ον*, adj. [*γέννα*], *noble;* superl. *γενναιότατος.*

γένος, *-ους, τό, race, descent; τις ἐν γένει*, 904, *a kinsman.*

γεραιός, *-ά, -όν*, adj. [*γέρων*), *aged.*

γέρας, *-αος* (*-ως*), *τό, honour.*

γέρων, *-οντος, ὁ, old man; γέρων, -ον*, adj., *aged.*

γεύομαι, *-εύσομαι, ἐγευσάμην, γέγευμαι, taste* (with gen.).

γῆ, *γῆς, ἡ, earth, land, country.*

γηραιός, *-ά, -όν*, adj. [*γῆρας*], *aged.*

γῆρας, *-αος* (*-ως*), *τό, old age.*

γηράσκω, *-άσω* and *-άσομαι, γεγήρᾱκα, ἐγήρᾱσα, grow old.*

γηρο-βοσκέω, *-ήσω, tend* or *nurse old age.*

γηρο-τρόφος, *-ον*, adj., *nursing old age.*

γῆρυς, *-υος, ἡ, voice.*

γίγνομαι, *γενήσομαι, γεγένημαι* and *γέγονα, ἐγενόμην, be born, happen, become, turn out to be, prove* (*to be*).

γιγνώσκω, *γνώσομαι, ἔγνωκα, ἔγνων, ἔγνωσμαι, ἐγνώσθην, γνωσθήσομαι, know.*

γλυκύς, *-εῖα, -ύ*, adj., *sweet.*

γλῶσσα, -ης, ἡ, *tongue.*

γνάθος, -ου, ἡ, *jaw.*

γνησίως, adv. [γνήσιος], *genuinely, truly.*

γνωρίζω, -ιῶ, ἐγνώρισα, ἐγνώρικα, *come to know.*

γονεύς, -έως, ὁ [γείνομαι], *parent, father.*

γόνος, -ου, ὁ, *son.*

γόνυ, γόνατος and γούνατος, τό, *knee.*

γόος, -ου, ὁ, *moaning, lamentation.*

Γοργώ, Γοργοῦς and Γοργόνος, etc., ἡ, *the Gorgon,* Medusa.

γοῦν, for γε οὖν, restrictive particle, *at least, at any rate,* see App.

γραῦς, γρᾱός, ἡ, *old woman.*

γύης, -ου, ὁ, *plough-land.*

γυναικο-πληθής, -ές, adj., *filled with women.*

γυνή, -αικός, ἡ, *woman, wife.*

δαιμόνιος, -α, -ον and -ος, -ον, adj. [δαίμων], *belonging to fortune.*

δαίμων, -ονος, ὁ and ἡ, *spirit, Fortune, destiny, my destiny,* 384.

δάκνω, δήξομαι, ἔδᾰκον, δέδηγμαι, ἐδήχθην, δηχθήσομαι, *bite;* (fig.) *sting, grieve.*

δάκρυ, -υος, τό [cf. *lacryma*], *tear.*

δακρυρροέω, -ήσω [δάκρυ], *shed tears.*

δακρύω, -ύσω, ἐδάκρυσα, etc. [*id.*], *weep.*

δαμάζω, later form of δαμάω, *q.v.*

δάμαρ, -αρτος, ἡ [δαμάω], *wife.*

δᾰμάω, δᾰμᾰ́σω, ἐδάμᾰσα, δεδάμακα, ἐδμήθην, 2 aor. p. ἐδάμην, δέδμημαι, *tame, master, subdue;* (of death) *strike down.*

δά-πεδον, -ου, τό, *a plain, level.*

δᾰ-φοινός, -ον, adj., *blood-red, tawny.*

δέ, conj., *but, and;* δ' οὖν, *however, at any rate,* see App.

δεῖ, δεήσει, ἐδέησε, *it is necessary;* (if possible, transl. by *must*); neut. part. δέον; ἐς δέον πίπτειν, *fall out opportunely,* 1101; ἐν δέοντι, *at a good time, opportunely,* 817.

δείκνυμι, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην, δειχθήσομαι, *show.*

δείλαιος, -α, -ον, adj. [δειλός], *wretched;* superl. δειλαίτατος.

δεινός, -ή, -όν, adj. [δέος], *terrible, dreadful, cruel.*

δεῖπνον, -ου, τό, *feast, meal.*

δέμας, τό (only in nom. and acc.), *body, form.*

δέμνιον, -ου, τό [δέμω], *bed.*

δέξιος, -ά, -όν, adj. [*dexter*], *right;* δεξία (χείρ), *right hand.*

δέρη, -ης, ἡ, *neck* (Attic for δειρή).

δέρκομαι, δέρξομαι, pf. δέδορκα (with pres. sense), ἔδρᾰκον, ἐδέρχθην and ἐδρᾰ́κην, *see.*

δεσμός, -οῦ, ὁ, pl. *δεσμοί* and *δεσμά*, *fetter*.

δεσπόζω, -όσω, *ἐδέσποσα* [*δεσπότης*], *master* (with gen.).

δέσποινα, -ης, ἡ [*id.*], *mistress, lady*.

δεσπότης, -ου, ὁ, *master*.

δεσπότις, -ιδος, ἡ [*δεσπότης*], *mistress*.

δεῦρο, adv., *hither*.

δεύτερος, -α, -ον, num. adj., *the second*.

δεύω, *δεύσω*, etc., *soak, bedew*.

δέχομαι, *δέξομαι, δέδεγμαι, ἐδεξάμην*, pass. *ἐδέχθην*, *receive, accept*.

δή, particle of emphasis, often incapable of translation; sometimes inferential, *then*; ironical, *indeed, forsooth*, 51 etc.; *as thou pretendest*, 1014; *καὶ δή, and see I do*, 1118.

δῆλος, -η, -ον and -ος, -ον, adj., *plain*.

Δημήτηρ, -τερος and -τρος, ἡ *Demeter*.

δημότης, -ου, ὁ [*δῆμος*], *one of the townsfolk*.

δῆτα, adv. [*δή*], *then, if so, pray; οὐ δῆτα, no indeed*, see 388 n.

δηχθήσομαι, fut. pass. of *δάκνω*.

διά, prep. (1) with gen., *through*, etc.; *διὰ παντὸς* (*χρόνου*), *always*, 888; (2) with acc., *through, throughout, during, on account of*.

δια-βαίνω (see *βαίνω*), aor. part. *διαβάς, go across*.

δι-άγω (see *ἄγω*), *pass, lead*.

διάδοχος, -ου, ὁ and ἡ [*διαδέχομαι*], *successor*.

δια-κναίω, -κναίσω, etc., *wear away* (by scraping); pass. (fig.), *be worn out, destroyed*, 109.

δια-κωλύω, -σω, etc., *prevent*.

δι-αλλάσσω (see *ἀλλάσσω*), *exchange, give in exchange*.

δια-μάχομαι, -μαχέσομαι (-οῦμαι), etc., *contend eagerly*.

δια-πρέπω (see *πρέπω*), *surpass* (with gen.).

δι-αρπάζω, -άσομαι, rarely -άσω, -ήρπασα, -ήρπακα, -ήρπασμαι, -ηρπάσθην, *plunder*.

δια-φθείρω, -φθερῶ, -έφθειρα, -έφθαρκα, 2 perf. *διέφθορα*, -έφθαρμαι, -εφθάρην, -φθαρήσομαι, *ruin*.

διδακτός, -όν, verbal adj., *to be taught*.

δίδωμι, *δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην, δοθήσομαι, give, grant; δίκην, pay penalty*, 731; *εὖ δοίης, mayest thou grant me blessings*, 1004.

δι-εξ-έρχομαι (see *ἔρχομαι*), *go through* (to the end).

δίκαιος, -α, -ον and -ος, -ον, adj. [*δίκη*], *just*.

δικαίως, adv. [*δίκαιος*], *justly*.

δίκη, -ης, ἡ, *justice, penalty*.

δί-κωπος, -ον, adj. [*δίς, κώπη*], *with two oars*.

δίνη, -ης, ἡ, *eddy, whirling*.

Διό-βολος, -ον, adj. [βάλλω], *flung by Zeus.*

Διομήδης, -ους, ὁ, *Diomede*, a brave warrior who fought with the Greeks before Troy.

Δῖος, -α, -ον, adj., *of Zeus.*

διπλοῦς, -ῆ, -οῦν, adj. [rt. *dis*], *twofold.*

δισσός, -ή, -όν, adj. [*id.*], *twofold.*

δίψιος, -α, -ον, adj. [δίψα], *thirsty.*

δμαθεὶς = δμηθείς, see δαμάζω.

δοκέω, δόξω, ἔδοξα, δέδογμαι, *think, believe, seem; τὰ δοκηθέντα, what was expected*, 1161; δοκεῖ, *it seems good.*

δόλιος, -α, -ον and -ος, -ον, adj. [δόλος], *cunning.*

δολόω, -ώσω, etc. [*id.*], *deceive.*

δόμος, -ου, ὁ [δέμω, cf. *domus*], *house, home; cabinet*, 160.

δόσις, -εως, ἡ [δίδωμι], *gift.*

δούλιος, -α, -ον, adj. [δοῦλος], *of a slave.*

δ' οὖν, see App.

δουπέω, -ήσω, δέδουπα [δοῦπος], *resound.*

δόχμιος, -α, -ον, adj. *sloping;* (of path) *that turns aside from the road*, 1000 n.

δρᾶμα, -ατος, τό [δράω], *a drama.*

δραμεῖν, 2 aor., see τρέχω.

δράω, δράσω, ἔδρᾱσα, δέδρᾱκα, δέδρᾱμαι, *do.*

δρόμαιος, -α, -ον and -ος, -ον, adj. [δρόμος], *racing.*

δύναμαι, δυνήσομαι, δεδύνημαι, ἐδυνήθην, *be able, can.*

δύνᾰμις, -εως, ἡ [δύναμαι], *power.*

δύο, -οῖν, card. adj., *two.*

δυσ-δαίμων, -ον, gen. -ονος, adj., *ill-fated.*

δυσ-κλεής, -ές, adj., *with an evil fame.*

δυσ-πάλαιστος, -ον, adj. [παλαίω], *hard to wrestle with.*

δύστηνος (δύστανος, Doric), -ον, adj., *miserable, poor.*

δυστυχέω, -ήσω, δεδυστύχηκα [δυστυχής], *be unfortunate.*

δυσ-τῡχής, -ές, adj. [τυχή], *unfortunate.*

δύσ-φορος, -ον, adj. [φέρω], *hard to bear.*

δυσ-χείμερος, -ον, adj. [χεῖμα], *wintry, bleak.*

δώδεκα, card. adj., *twelve.*

δῶμα, -ατος, τό [δέμω], *house, mansion.*

δῶρον, -ου, τό [δίδωμι], *gift.*

ἔ, interj., cry of woe, *ah! alas!* 873.

ἐάν, conj. [for εἰ ἄν], *if haply, if so be that, if*, with subj.

ἑ-αυτοῦ, -ῆς, -οῦ, contr. αὐτοῦ, -ῆς, -οῦ, reflex. pron. of 3rd pers., *of himself, herself, itself*, in gen., dat., and acc.

ἐάω, imp. εἴων, ἐάσω, εἴᾱσα, εἴᾱκα, εἴᾱμαι, εἰάθην, *allow; let go*, 792.

ἐγ-γελάω, -ἄσομαι, -εγέλᾱσα, -εγελάσθην, *laugh at, mock at* (with dat.).

ἐγγύς, adv., *near.*

ἐγ-κλήω, -σω, *ἐνέκλησα*, *shut up.*

ἔγχος, -ους, τό, *sword.*

ἐγώ, ἐμοῦ or μοῦ, pers. pron. [cf. *ego*], *I.*

ἕδρα, -ας, ἡ [ἕζομαι], *abode, home, ambush.*

ἐθέλω or **θέλω**, imp. ἤθελον, ἐθελήσω, ἠθέλησα, ἠθέληκα, *will, be willing, wish.*

εἰ, cond. particle, *if, whether; εἰ γάρ, would that!* 91 n.

εἴ-περ, *if at least.*

εἰδέναι, **εἰδώς**, fr. οἶδα, *know, q.v.*

εἶδος, -ους, τό, *form, beauty.*

εἶεν, exclam. [εἰμί], *well, proceed* (Lat. *esto*).

εἴθε, particle introducing a wish, *oh that! would that!*

εἰκάζω, -άσω, ἤκασα, ἠκάσθην, ἤκασμαι [εἰκός], *make like, counterfeit.*

εἶμι, imp. ἦα or ἤειν, *am going, go*, usu. with fut. force, used as fut. of ἔρχομαι.

εἰμί, ἦν, ἔσομαι, *I am*; impers. *ἐστι, it is possible*, usu. with inf.

εἰν, prep. with dat. = *ἐν, in.*

εἶπον, εἶπας, etc., 2 aor. [obsol. εἴπω], pres. supplied by *φημί*, *ἀγορεύω*, etc., fut. by *ἐρῶ*, perf. by *εἴρηκα, say.*

εἴργω, -ξω, εἶρξα, εἶργμαι, εἴρχθην, *restrain, keep off.*

εἰς (**ἐς**), prep. with acc., *to, into, towards; against, at*, 680; *until*; (look) *upon*, 1121.

εἷς, μία, ἕν, card. adj., *one.*

εἰσ-άγω (see ἄγω), *lead in.*

εἰσ-ακούω (see ἀκούω), *hear.*

εἰσ-έρχομαι (see ἔρχομαι), *come into, enter.*

εἴσ-οδος, -ου, ἡ, *entrance.*

εἰσ-οράω, -εἶδον, etc. (see ὁράω), *look upon.*

εἰσ-πίπτω (see πίπτω), *dash into, fling oneself into*, 175.

εἴσω, adv. [εἰς], *within.*

εἶτα, adv., *then, after that.*

εἴτε ... **εἴτε**, *whether ... or*, the Latin *sive ... sive.*

ἐκ (**ἐξ**), prep. with gen., *from, away from, out of, outside*, 836 n.; *at the hands of, by; ἐξ ἐμοῦ, by me*, 629.

ἕκαστος, -η, -ον, pron., *every, every one, each.*

ἔκ-δῐκος, -ον, adj. [δίκη], *lawless; unfair, unjust*, 714.

ἐκδῐκως, adv. [ἔκδικος], *unfairly.*

ἐκεῖ, adv., *there.*

ἐκεῖθεν, adv., *thence.*

ἐκεῖνος (**κεῖνος**), -η, -ο, dem. pron., *that; he, she, it.*

ἐκεῖσε, adv., *thither.*

ἐκ-λύω, -λύσω, ἐξέλυσα, etc., *release.*

ἐκπέφυκα, intrans. pf. of *ἐκφύω.*

ἐκ-πίμπλημι, -πλήσω, -έπλησα, -πέπληκα, -πέπλησμαι, -επλήσθην, *fulfil, complete.*

ἐκ-πίπτω (see πίπτω), *spring from, rush from*, 186.

ἐκ-πληρόω, -ώσω, etc., *complete, fulfil.*

ἐκ-πλήσσω, -ξω, ἐξέπληξα, 2 p. ἐκπέπληγα, -πέπληγμαι, -επλάγην, *amaze.*

ἐκ-ποδών, adv., *out of the way, aside.*

ἐκ-πράσσω (see πράσσω), aor. ἐξέπραξα, *do, bring about.*

ἐκ-στέφω (see στέφω), aor. ἐξεστέψα, *deck with garlands.*

ἐκ-τείνω, -τενῶ, ἐξέτεινα, -τέτᾰκα, -τέτᾰμαι, -ετάθην; -ταθήσομαι, *outstretch, lay out.*

ἐκ-φέρω (see φέρω), *carry forth, carry out* corpse *for burial*, 716; pass. ἐκφ. πρός, *prompts to*, 601 n.

ἐκ-φεύγω (see φεύγω), *escape.*

ἐκ-φορά, -ᾶς, ἡ [ἐκφέρω], (carrying out to) *burial.*

ἐκ-φύω (see φύω), intr. perf. ἐκπέφυκα, *be born of.*

ἑκών, ἑκουσα, -ον, adj., *willing.*

ἐλάτη, -ης, ἡ, *pine, boat* (*of pine*).

ἐλαύνω, ἐλῶ, ἤλᾰσα, ἐλήλᾰκα, ἐλήλᾰμαι, ἠλᾰθην, *assail, vex.*

ἔλεγχος, -ους, τό [ἐλέγχω], *test.*

ἐλέγχω, -ξω, ἤλεγξα, ἠλέγχθην, ἐλήλεγμαι, *question, test, try, prove, reproach.*

ἐλεύθερος, -α, -ον and -ος, -ον, adj., *free, liberal.*

ἐλευθέρως, adv. [ἐλεύθερος], *freely, with freedom.*

ἑλκόω, -ώσω, ἥλκωσα, *wound.*

Ἑλλάς, -άδος, ἡ, *Hellas, Greece.*

Ἑλληνικός, -ή, -όν, adj. [Ἕλλην], *Hellenic, Greek.*

ἐλπίς, -ίδος, ἡ, *hope.*

ἑλῶν, part. of αἱρέω.

ἐμ-βαίνω (see βαίνω), *step upon.*

ἐμ-βάλλω (see βάλλω), *cast upon, fling against, put in; θάνατόν τινι, strike with death*, 50.

ἐμοί, dat. of ἐγώ, *q.v.*

ἔμολον, 2 aor. of βλώσκω.

ἐμός, -ή, -όν, poss. adj., *my, mine.*

ἔμ-πᾶς, adv. [= ἐν πᾶσι, *altogether*], *nevertheless.*

ἐμ-πίπτω (see πίπτω), part. ἐμπέσων, *fall into.*

ἐμ-πνέω (see πνέω), *breathe.*

ἔμ-πορος, -ου, ὁ, *traveller.*

ἔμ-ψῡχος, -ον, adj. [ψυχή], *alive.*

ἐν, prep. with dat., *in, on, amid, among; ἐν ποσίν, at our feet, before us*, 739; *ἐν σοί, in thy hands*, 278.

ἐναισίμως, adv. [ἐναίσιμος], *becomingly.*

ἐναντιόομαι, -ώσομαι, ἠναντιώθην, ἠναντίωμαι, *oppose, gainsay.*

ἐνδεής, -ές, adj. [ἐνδέω], *lacking.*

ἐν-δείκνυμι (see δείκνυμι), aor. mid. ἐνεδειξάμην, *show, prove.*

ἐνδίκως, adv. [ἔνδικος], *justly.*

ἔνδον, adv. and prep. with gen., *within, inside.*

ἐνδύω, -δύσω, ἐνέδῡσα, intr. ἐνέδῡν, -δέδῡκα, *put on.*

ἐν-ειμι, -έσομαι, *be in, within.*

ἔνερθε(ν), adv., *from below.*

ἔνεροι, -ων, οἱ [ἐν], *those below* (*inferi*), *the world below.*

ἐνθα, adv. [ἐν], *where, there.*

ἐνθάδε, adv., *here.*

ἐννέπω, poet. for ἐνέπω, fut. ἐνισπήσω or ἐνίψω, aor. ἔνισπον, *bid.*

ἐν-οικέω, -ήσω, etc., *dwell in.*

ἐνταῦθα, adv., *there, then.*

ἐν-τίθημι (see τίθημι), aor. inf. ἐνθεῖναι, *place in.*

ἐν-τυγχάνω (see τυγχάνω), aor. p. ἐντυχών, *fall in with* (dat.).

ἐξ, prep., see ἐκ.

ἐξ-άγω (see ἄγω), *lead out* or *on.*

ἐξ-αιρέω (see αἱρέω), aor. mid. ἐξειλόμην, *take out of, take* or *wrest away.*

ἐξ-αίρω, -ἀρῶ, -ῆρα, -ῆρκα, -ῆρμαι, -ήρθην, -αρθήσομαι, *lift up.*

ἐξ-αμαρτάνω (see ἁμαρτάνω), *offend grievously.*

ἐξ-αν-έχομαι = ἀνέχομαι, *q.v.*

ἐξ-αρτάω, -ήσω, -ήρτημαι, mid., *hang* or *cling to.*

ἔξ-ειμι (see εἶμι), part. ἐξιών, *go* or *come out* or *forth, come out.*

ἐξ-ελαύνω, -ελῶ (see ἐλαύνω), *drive out* or *forth.*

ἐξ-επίσταμαι (see ἐπίσταμαι), *know well.*

ἐξ-έρχομαι (see ἔρχομαι), *come out.*

ἔξ-εστι, -ην, -εσται, impers., *it is possible*; part. ἐξόν, acc. absol., *it being possible*, 887.

ἐξ-ετάζω, -ετάσω or -ετῶ, -ήτασα, -ήτακα, -ήτασμαι, -ητάσθην, *review*; pass. *be regarded as*, 1011.

ἐξ-ευρίσκω (see εὑρίσκω), aor. -ηῦρον, *find out, discover.*

ἔξω, adv., *out from*, with gen.

ἔξωθεν, adv., *outside, abroad.*

ἐξ-ώπιος, -ον, adj. See note on *v.* 546.

ἔοικε, pf. with pres. sense, from εἴκω, *be like, seem*; used impers. *it seems.*

ἐπ-αινέω (see αἰνέω), aor. ἐπῄνεσα, *praise.*

ἐπ-αίρω (see ἐξαίρω), *raise, rouse.*

ἐπάνωθε(ν), adv., *from above, above.*

ἐπεί, conj., *when, since.*

ἐπείγω, imp. ἤπειγον, -ξω, etc., ἠπείχθην, *hasten* (trans.); mid. *hasten* (intrans.).

ἔπ-ειμι (see εἶμι), part. ἐπιών, *come after, come on, approach.*

ἔπειτα, adv., *then, after that, after*; ὁ ἐπ. χρόνος, *the after time*, 243.

ἐπ-εσ-φέρω (see φέρω), *introduce.*

ἐπί, (1) prep. with gen., *at, upon, over*, etc. (2) with dat. (time), *in, on, at, in*

addition to; (place), *at, on, over; on condition that;* ἐπὶ τοῖσδε, *on these terms; in the power of;* ἐπ' ἐμοί, *in my power,* 455; *on the occasion of, for;* ἐπ' αὐτῇ, *touching her,* 519; ἐφ' ὑμῖν, *over,* i.e. *to your hurt,* 373. (3) with acc., *to, towards, against;* τοὐπὶ σέ, *as far as concerns thee,* 666.

ἐπι-γαμέω (see γαμέω), aor. ἐπέγημα, *marry in addition.*

ἐπι-θῡμέω, -ήσω, etc. [θυμός], *set one's heart on, long for, long.*

ἐπι-καλέω (see καλέω), *call upon.*

ἐπι-σκήπτω, -ψω, etc., *enjoin, bid.*

ἐπίσταμαι, ἐπιστήσομαι, ἠπιστήθην, *know* (well), *understand.*

ἐπι-στρέφω, -ψω, -έστρεψα, -έστραμμαι, -εστράφην, *turn back.*

ἕπομαι, imp. εἱπόμην, ἕψομαι, ἑσπόμην, *follow.*

ἔπος, -ους, τό, *word.*

ἐπόψομαι, fut. of ἐφοράω.

ἑπτά-τονος, -ον, adj., *with seven tones* or *strings.*

ἔραμαι, imp. ἠράμην, ἐρασθήσομαι, ἠρασάμην, ἠράσθην, *love, desire, am enamoured of,* 866.

ἐράω, only pres. and imp. with aor. ἠράσθην (act. sense), *love* (gen.).

ἔργον, -ου, τό, *work, deed, need,* with gen. (cf. Lat. *opus*); ἔργῳ, *in deed.*

ἐρημία, -ας, ἡ [ἔρημος], *desolation.*

ἔρημος, -η, -ον and -ος, -ον, adj., *deserted, desolate; unattended by the populace,* 96.

Ἑρμῆς, -ου, ὁ, *Hermes.* Besides other offices, it was his duty to escort souls to Hades.

ἔρρω, ἐρρήσω, ἤρρησα, ἤρρηκα, *go to destruction.*

ἔρχομαι, ἐλεύσομαι or εἶμι, ἐλήλυθα, ἦλθον, *come, go;* πρὸς αἶπος ἔρχεται, *struggles up the steep,* 500.

ἔρως, ἔρωτος, ὁ, *love.*

ἐς, prep. (see εἰς).

ἐσάγω = εἰσάγω, *q.v.*

ἐσ-βαίνω (see βαίνω), *enter;* tr. tenses, *make to enter, put in.*

ἐσβήσας, aor. part. transitive of ἐσβαίνω.

ἐσθής, -ῆτος, ἡ, *raiment.*

ἑστιάω, ἑστιάσω, εἱστίᾱσα, εἱστίᾱκα, εἱστίᾱμαι, εἱστιάθην [ἑστία], *entertain.*

ἑστία, -ας, ἡ, *hearth, home.*

ἑσχάρα, -ας, ἡ, *hearth.*

ἔσω, adv., for εἴσω, *within, inside, in.*

ἑταῖρος, -ου, ὁ, *comrade.*

ἕτερος, -α, -ον, pron., *the one of other of two, other, another;* ἑτέρους ... ἑτέρα, 894, *different ... different.*

ἐτήσιος, -ον, adj. [ἔτος], *for a year.*

ἐτητύμως, adv. [ἐτήτυμος], *truly.*

ἔτι, adv., *any longer, any more, still, yet.*

ἑτοιμάζω, -άσω, ἡτοίμασα [ἕτοιμος], *make ready.*

ἕτοιμος, -η, -ον or **-os, -ον**, adj., *ready.*

εὖ, adv., *well.*

εὐ-γενής, -ες, adj. [γένος], *high-born, noble; τὸ εὐγενές, noble birth*, 601.

εὐδαιμονέω, -ήσω, etc. [εὐδαίμων], *be happy.*

εὐ-δαίμων, -ον, gen. -ονος, adj., *with a good genius, fortunate, happy.*

εὐ-ειδής, -ές, adj. [εἶδος], *fair.*

εὐεργετέω, -ήσω, aor. εὐηργέτησα or εὐεργ- [εὐεργέτης], *treat kindly.*

εὐεργέτις, -ιδος, ἡ [fem. of εὐεργέτης], *benefactress.*

εὖ-ζωρος, -ον, adj., *pure, unmixed.*

εὐ-κλεής, -ές, adj. [κλέος], *with fair fame, glorious;* superl. εὐκλεέστατος.

εὐκλεῶς, adv. [εὐκλεής], *gloriously.*

εὐ-λύρης (εὐλύρᾱς, Doric), -ου, adj. [λύρα], *of the sweet lyre.*

εὐ-μᾰ́ρής, -ές, adj., *easy.*

εὐ-μενής, -ές, adj., *well-disposed, loyal, kindly, friendly;* comp. -έστερος.

Εὔμηλος, -ου, ὁ, *Eumelus.*

εὐνή, -ῆς, ἡ, *bed.*

εὖ-νους, -ουν, adj., *well-disposed, friendly.*

εὐ-πατρίδης, -ου, ὁ [εὖ, πατήρ], *of noble family.*

εὐπρεπής, -ές, adj. [πρέπω], *fair to see;* superl. -έστατος.

εὐπρεπῶς, adv. [εὐπρεπής], *becomingly.*

εὐ-προσ-ήγορος, -ον, adj. [ἀγορεύω], *easy to talk to, affable, gracious.*

Εὐριπίδης, -ου, ὁ, *Euripides.*

εὑρίσκω, εὑρήσω, ηὗρηκα, ηὗρον, ηὕρημαι, ηὑρέθην, *find.*

Εὐρυσθεύς, -έως, ὁ, *Eurystheus.*

εὐσεβέω, -ήσω [εὐσεβής], *be pious.*

εὖτε, adv. of time, *when; εὖτ' ἄν, whenever*, with subj.

εὐτυχέω, -ήσω, etc. [εὐτυχής], *be blest, fortunate.*

εὐ-τυχής, -ές, adj. [τυχή], *fortunate;* comp. -έστερος.

εὐ-φραίνω, -φρανῶ, εὐφρᾶνα, εὐφράνθην, εὐφρανθήσομαι, *gladden;* mid. *be glad, happy.*

εὖ-φρων, -ον, adj. [φρήν], *gladsome.*

εὔχομαι, ηὐχόμην, εὔξομαι, ηὐξάμην, ηὖγμαι, aor. p.p. εὐχθείς, *pray.*

ἐφ-έπομαι, aor. -εσπόμην (see ἕπομαι), *follow after.*

ἐφ-έρπω, -έρψω, -εἰρπῦσα, *come over* (upon).

ἐφ-ευρίσκω (see εὑρίσκω), *find out.*

ἐφ-ίημι, *-ήσω*, *-ἧκα*, *-εἷκα*, etc., *send to; permit;* mid. *command.*

ἐφ-ίστημι (see ἵστημι), *set upon* or *over;* intr. tenses, *preside over;* ἐφεστώς, *presiding over, set over;* τοῖς ἐφεστῶσι, *those who have the care of them*, 547.

ἐφ-οράω, fut. ἐπόψομαι (see ὁράω), *look upon.*

ἐχθαίρω, *-αρῶ*, ἤχθηρα [ἔχθος], *hate.*

ἐχθρό-ξενος, *-ον*, adj., *inhospitable.*

ἐχθρός, *-ά*, *-όν*, adj. [ἔχθος], *hostile, inimical;* subst. m., *a foe.*

ἔχιδνα, *-ης*, ἡ, *viper.*

ἔχω, imp. εἶχον, ἔξω or σχήσω, ἔσχηκα, ἔσχον, *have; hold, restrain, stay; understand*, 51; *be able;* with advs. often used intrans. = εἰμί; ἔχω χάριν, *feel gratitude, give thanks;* οἱ ἔχοντες, *the rich*, 57.

ἕως, conj., *until.*

ζά-χρῡσος, *-ον*, adj. [ζᾰ- is an intensive prefix], *all-golden.*

ζάω, inf. ζῆν, part. ζῶν, imp. ἔζην, 3 pl. ἔζων, fut. ζήσω, etc., *live.*

ζεύγνυμι, ζεύξω, ἔζευξα, ἐζευγμαι, ἐζεύχθην and ἐζύγην, *yoke, harness, unite.*

Ζεύς, Ζηνός and Διός, ὁ, *Zeus.*

ζηλόω, *-ώσω*, etc. [ζῆλος], *envy.*

ζητέω, *-ήσω*, etc., *seek.*

ἦ, particle of emphasis, *verily, in sooth;* ἦ μήν, *surely, indeed;* ἦ που, *surely, I ween* (see App.).

ἤ, conj., (1) *or;* ἤ ... ἤ, *either ...or;* (2) *than*, in comparisons.

ἡβάσκω, incept. [ἡβάω], *grow to manhood.*

ἡβάω, *-ήσω*, ἥβησα, ἥβηκα [ἥβη], *be in one's prime;* of a thing, *be at its height;* ὁ ἡβῶν, *the young.*

ἥβη, *-ης*, ἡ, *youth, bloom, prime.*

ἡγέομαι, ἠγήσομαι, ἠγησάμην, ἤγημαι, *lead* (dat.); *consider.*

ἤδη, adv., *already, ere now, now, by this time, at once.*

ἥδομαι, ἡσθήσομαι, ἥσθην, *take delight.*

ἡδύς, *-εῖα*, *-ύ*, adj. [ἥδομαι], *sweet;* comp. ἡδίων, superl. ἥδιστος.

ἥκω, ἥξω, *am* or *have come, come back.*

Ἠλεκτρύων, *-ονος*, ὁ, *Elektryon*, son of Perseus, and father of Alkmēnē, 839.

ἦλθον, aor. of ἔρχομαι.

ἥλιος, *-ου*, ὁ, *sun.*

ἡμ. = ἡμίχορος, *semi-chorus.*

ἧμαι, imp. ἥμην, *sit.*

ἦμαρ, *-ᾰτος*, τό, *day.*

ἡμεῖς, *we*, pl. of ἐγώ.

ἡμέρα, *-ας*, ἡ, *day.*

ἥμπλακον, 2 aor. of *ἁμπλακίσκω*.

ἡνίκᾰ, adv., *at which time, when*.

ἤπιος, *-α, -ον*, adj., *gentle*; comp. *ἡπιώτερος*.

Ἡρακλέης (contr. **-ῆς**), *-έους, -εῖ, -έᾱ, -ῆ*, voc. *-εες, -εις*, ὁ, *Herakles*.

ἡσσάομαι, *-ήσομαι* and *-ηθήσομαι, ἠσσήθην, ἥσσημαι* [*ἧσσων*], *defeat, worst*.

ἧσσον, adv. [*ἧσσων*], *less*.

ἡσυχία, *-ας*, ἡ [*ἥσυχος*], *quiet, silence*.

θάλᾰμος, *-οῦ*, ὁ, *bed-chamber, bower*.

θάνᾰτος, *-ου*, ὁ [*θανεῖν*], *death*; personified, *Θάνατος, Death*, 24, etc.

θανεῖν, θανών, fr. *θνήσκω*.

θάπτω, *θάψω, ἔθαψα, τέθαμμαι, ἐτᾰ́φην, ταφήσομαι, bury*.

θαρσέω, *-ήσω* [*θάρσος*], *be of good cheer*; imperat. *θάρσει, never fear*, 38, etc.

θάρσος, *-ους, τό, confidence, courage*.

θαρσύνω, *-ῦνῶ* [*θάρσος*], *encourage*.

θαῦμα, *-ᾰτος, τό* [cf. *θαυμάζω*], *a wonder, marvel*.

θαυμάζω, *θαυμᾰ́σομαι, ἐθαύμασα, τεθαύμᾰκα, τεθαύμασμαι, ἐθαυμάσθην* [*θαῦμα*], *marvel, wonder*.

θεά, *-ᾶς*, ἡ [*θεός*], *goddess*.

θέλω, see *ἐθέλω*.

θέμις (Epic gen. *θέμιστος*), ἡ, *right*; *θέμις ἐστί, it is lawful*.

θεός, *-οῦ*, ὁ and ἡ, *god, goddess*.

θεο-σεβής, *-ές*, adj. [*θεός, σέβομαι*], *god-fearing*.

θεράπαινα, *-ης*, ἡ, *handmaid*.

θεράπων, *-οντος*, ὁ, *attendant, servant*.

θερμαίνω, *-ᾰ̄νῶ, ἐθέρμηνα* [*θερμός*], *heat*.

Θεσσαλίς, *-ίδος*, f. adj., *Thessalian*.

Θέσσαλος, ὁ, m. adj., *Thessalian*; m. pl., *the Thessalians*.

θήρ, *θηρός*, ὁ, *wild beast*.

θής, *θητός*, ὁ, *serf* or *villain*; fem. **θῆσσα**, *-ης*, ἡ, *a labouring girl*; as adj., *θῆσσα τράπεζα, a menial's fare*, 2.

θητεύω, *-σω* [*θής*], *do menial service*.

θιγγάνω, *θίξομαι, ἔθῐγον* [cf. *tango*], *touch*.

θνήσκω, *θᾰνοῦμαι, τέθνηκα, ἔθανον, die, am killed*; *τεθνᾶσιν*, sync. perf. for *τεθνήκασιν*, 541; *οἱ θανόντες, the dead*.

θνητός, *-ή, -όν* and *-ός, -όν*, adj. [*θνήσκω*], *mortal*.

θοινάω, *-ήσω* [*θοίνη*], *feast, entertain*; mid. *feast* (oneself).

θολόω, *-ώσω, make muddy*; fig. *disturb*.

θράσος, *-ους, τό, courage, confidence, firm assurance*, 604.

Θρῄκη, *-ης*, ἡ, *Thrace*.

Θρῄκιος, *-α, -ον*, adj., *Thracian*.

Θρῇξ, *-ηκός*, ὁ, *a Thracian.*

Θρῇσσα, *-ης*, ἡ, *a Thracian woman.*

θρίξ, *τριχός*, ἡ, *hair.*

θρόνος, *-ου*, ὁ, *seat, chair.*

θὔγᾰτηρ, *-τρός*, ἡ, *daughter.*

θῡμός, *-οῦ*, ὁ, *spirit, desire*, 829.

θύρα, *-ας*, ἡ, *door.*

θὔραῖος, *-α*, *-ον* and *-ος*, *-ον*, adj. [*θύρα*], *beyond (one's) doors, outside* (trouble), 778, etc.

θὔσία, *-ας*, ἡ [*θύω*], *sacrifice.*

ἴδε, aor. imperat. of ὁράω.

ἰδοῦ, imperat. mid. of εἶδον as interj., *lo! behold!* with acc.

ἱδρύω, *-ὑσω*, *-ῡσα*, *-ῡμαι*, *-ὑθην*, *set.*

ἰδών, aor. part. of ὁράω.

ἱερεύς, *-έως*, ὁ [*ἱερός*], *priest.*

ἱερός, *-ά*, *-όν* and *-ός*, *-όν*, adj., *sacred.*

ἵζω, *sit.*

ἴθι, imperat. of εἶμι.

ἴλη, *-ης*, ἡ, *troop.*

ἵνα, adv. of place, *where.*

ἵππειος, *-α*, *-ον*, adj. [*ἵππος*], *of* or *with a horse* or *horses*; ἵππειον ὄχημα, *a team of four horses*, 66.

ἵππος, *-ου*, ὁ and ἡ, *horse, mare, steed.*

ἱππό-στᾰσις, *-εως*, ἡ, *stable, goal of the steeds*, 593 n.

ἴσθι, ἴστω, from οἶδα.

ἵστημι, *στήσω*, ἔστηκα intr., ἔστησα, ἔστην intr., ἔστᾰμαι, ἐστᾰθην, σταθήσομαι, *set up; institute* dances, 1155; intr. tenses, *stand.*

ἴσως, adv., *perhaps.*

ἰώ, interj. (joy), *O! hail!* (grief) *alas!*

Ἰωλκός, *-οῦ*, ἡ, *Iolkos*, a town of Thessaly, in Magnesia, on the Pelasgic Gulf.

καθ-ίστημι (see ἵστημι), *set, establish.*

καθ-οράω, fut. *κατόψομαι* (see ὁράω), *look down upon, see.*

καί, conj., *and*; καί (τε) ... καί, *both ... and*; as adv., *also, even, too*; καί γε, *yes and*; καὶ μήν, *and lo! and mark you!* (see App.); καὶ τῶς (see App.).

καινός, *-ή*, *-όν*, adj., *new.*

καί-περ, adv., *although*, with participle.

καί-τοι, particle, *and yet.*

κακορ-ροθέω, *-ήσω* [*κακός*, *ῥόθος*], *assail with abuse.*

κακός, *-ή*, *-όν*, adj., *bad, cowardly, ungrateful, mean, ignoble*; κακόν, τό, *trouble*; κακά, *abuse*; comp. *κακίων*, superl. *κάκιστος.*

κακῶς, adv. [*κακός*], *ill, badly.*

καλέω, καλῶ, ἐκᾰλεσα, κέκληκα, κέκλημαι (*I am called*), ἐκλήθην, κληθήσομαι, fut. perf. *κεκλήσομαι*, *call, call upon, summon.*

καλλί-νᾰος, -ον, adj., *fair-flowing.*

καλός, -ή, -όν, adj., *noble, fine.*

καλῶς, adv. [καλός], *nobly, fitly.*

κἄν = καὶ ἐάν, *even if.*

κάρᾱ, τό, indecl., *head.*

καρα-τομέω, -ήσω, *cut a head off.*

καρδία, ας, ἡ, *heart.*

Κάρνειος μήν, *the month of Karneios*, i.e. *August*, 450 n.

κάρτα, adv., *exceedingly, very.*

καρτερέω, -ήσω [καρτερός], *endure* (acc.).

κατά, prep., (1) with gen., *below;* (2) with acc., *in;* καθ' ἡμέραν, *from day to day;* κατὰ χέλυν, *to the accompaniment of the lyre*, 447.

κατα-γράφω, -γράψω, -έγραψα, -γέγρᾰφα, -γέγραμμαι, -εγράφην, *write down.*

κατ-άγω (see ἄγω), *lead down.*

κατα-θνήσκω (see θνήσκω), *die, perish.*

κατακτάς, 2 aor. part. of κατα-κτείνω.

κατα-κτείνω, aor. part. κατακτανών (see κτείνω), *slay.*

κατα-παύω (see παύω), *abolish.*

καταρ-ρήγνυμι, -ρήξω, -έρρηξα, 2 p. -έρρωγα, -ερράγην, -ραγήσομαι, *break down;* pass., *burst forth.*

κατ-άρχω (see ἄρχω), *make a beginning of;* mid. **κατάρχομαι**, aor. κατηρξάμην, *begin the rites of sacrifice.*

κατα-φθίνω (see φθίνω), *perish.*

κάτ-ειμι (see εἶμι), *go down.*

κατ-είργω (see εἴργω), *stay, delay* (trans.).

κατέρρωγα, pf. of καταρρήγνυμι.

κατ-έρχομαι, aor. κατῆλθον (see ἔρχομαι), *go down.*

κατ-εύχομαι, -ξομαι, κατηυξάμην, *pray.*

κατ-έχω (see ἔχω), *occupy, fill.*

κατθάνοι, κατθανών, κατθανούμενος, see καταθνήσκω.

κάτ-οιδα, perf. (see οἶδα), *I know full well.*

κάτω, prep. with gen. and adv., *below.*

κάτωθεν, adv., *from below, below.*

κεδνός, -ή, -όν, adj., *good, sound;* n. pl. κεδνά as adv., *well*, 605.

κέδρῐνος, -η, -ον, adj. [κέδρος], *of cedar.*

κέδρος, -ου, ἡ, *cedar, cedar coffer.*

κεῖμαι, κείσομαι, *lie.*

κεῖνος (= ἐκεῖνος), -η, -ον, dem. pron., *that, he, she, it;* as adv., κείνῃ, *in that way.*

κέλευθος, -ου, ἡ, *path.*

κενός, -ή, -όν, adj., *empty.*

κερᾰΐζω, -ίσω, ἐκεράϊσα, *ravage.*

κεραύνιος, -α, -ον and -ος, -ον, adj. [κεραυνός], *of a thunderbolt.*

κέρδος, -ους, τό, *gain, prize.*

κέρ-τομος, -ον, adj. [κέαρ, τέμνω], *mocking.*

κεῦθος, -ους, τό, *hiding-place.*

κηδεστής, -οῦ, ὁ [κῆδος], *kinsfolk* by marriage; Lat. *affinis*.

κῆδος, -ους, τό, *relative*.

κηλέω, -ήσω, ἐκήλησα, *charm*.

κῆρυξ, -ῦκος, ὁ, *herald*.

κιγχάνω, } *come to, find*; 2 aor.
κιχάνω, } ἔκιχον.

κιθάρα, -ας, ἡ, *lyre*.

κίσσῐνος, -η, -ον, adj. [κισσός], *of ivy wood*.

κλάδος, -ου, ὁ, *branch*.

κλαίω, κλαύσομαι, ἔκλαυσα, κέκλαυμαι, *weep, weep for*.

κλέω, -ήσω [κλέος], *celebrate* (in song).

κληδών, -όνος, ἡ [καλέω], *appellation, name, repute*.

κλίνω, κλινῶ, ἔκλῖνα, κέκλῖμαι, ἐκλῐ́θην, κλῐθήσομαι, *lay down*.

κλῑσία, -ας, ἡ, *bed*.

κλῑτύς, -υσς, ἡ, *slope, hill-side*.

κλοπαῖος, -α, -ον, adj. [κλώψ], *stolen*.

κλύω, *hear, pay heed to*, with acc. or gen.; κακῶς κλύειν, *be ill-spoken of*, 961.

κλώψ, κλωπός, ὁ, *thief*.

κνεφαῖος, -α, -ον and -ος, -ον adj. [κνέφας], *dark*.

κνισάω, -ήσω [κνῖσα], *fill with steam* or *smoke of burnt-offerings*.

κοῖλος, -η, -ον, adj., *hollowed*.

κοινός, -ή, -όν and -ός, -όν, adj., *common*; ἐν κοινῷ, adv., *in common*.

κοινόω, -ώσω, etc., *make common, communicate*; κοινοῦμαι, *take part in*.

κοίρᾰνος, -ου, ὁ, *lord, master*.

κοίτη, -ης, ἡ [κεῖμαι], *bed*.

κομίζω, -ιῶ, ἐκόμῐσα, κεκόμικα, κεκόμισμαι, ἐκομίσθην, κομισθήσομαι, *conduct, convey, bring*.

κομπάζω, -άσω, ἐκόμπασα [κόμπος], *boast*.

κοντός, -οῦ, ὁ, (*punting-*)*pole*.

κόρευμα, -ατος, τό [κόρη], *girlhood*.

κορεύομαι, κορευθήσομαι [κόρη], pass. verb, *grow up to maidenhood*.

κόρη, -ης, ἡ, *maid, daughter*; Κόρη, *the Maid*, i.e. *Persephone*, 358 n., 852.

κόρος, -ου, ὁ, *satiety, enough*.

κόρος, -ου, ὁ, *youth, boy*.

κόσμος, -ου, ὁ, *adornment, ornaments* (raiment, jewels, flowers, etc.).

κοὐ, by crasis for καὶ οὐ.

κούρα, -ας, Ionic (with Doric -α) for κόρη, *maid, daughter*.

κουρά, -ᾶς, ἡ [κείρω], *cutting of the hair*; κουρὰ ξυρήκης, *close-shaven tonsure*, 427, etc.

κοῦφος, -η, -ον, adj., *light*.

κραίνω, κρᾰ́νῶ, ἔκρᾰνα, ἐκράνθην, κρανθήσομαι, *accomplish*.

[κράς], κρᾱτός, κρᾱτί, κρᾶτα, ὁ, poetic form of κάρᾱ, *head*.

κρατερός, *-ά, -όν*, adj., *strong*; comp. *κρείσσων*, superl. *κράτιστος*.

κρᾰτέω, *-ήσω, ἐκράτησα, κεκράτηκα, κεκράτημαι, ἐκρατήθην, κρατηθήσομαι*, *have power, rule, rule over, master* (gen. or acc.).

κρᾰτύνω, *-ὕνῶ*, etc., *hold sway*.

κρῑ́νω, *κρῑ́νῶ, ἔκρῑνα, κέκρῑκα, κέκρῑμαι, ἐκρῑ́θην, κρῑθήσομαι, judge*.

κρῑτής, *-οῦ*, ὁ [*κρίνω*], *judge*.

κρύπτω, *κρύψω, ἔκρυψα, κέκρῠφα, κέκρυμμαι, ἐκρύφθην, κρυφήσομαι, hide*.

κτάομαι, *κτήσομαι, ἐκτησάμην, κέκτημαι, ἐκτήθην, κεκτήσομαι, acquire, win*.

κτείνω, *κτενῶ, ἔκτεινα, ἔκτονα*, 2 aor. *ἔκτᾰνον*, part. *κτανών*, also 2 aor. part. *κτάς*, fr. Epic form *ἔκτα*, *slay*.

κτύπος, *-os*, ὁ, *noise, sound*.

κυαν-αυγής, *-és*, adj. [*κύανος, αὐγή*], *dark-gleaming, darkling*.

κυδίων, comp. of *κυδρός*, *nobler, better*; superl. *κύδιστος*.

κυκλάς, *-άδος*, f. adj. [*κύκλος*], *coming round, circling*.

κύκλος, *-ου*, ὁ, *circle, orb*.

Κύκλωψ, *-ωπος*, ὁ [*κύκλος, ὤψ*], *a Cyclops*; pl. *Cyclopes*.

Κύκνος, *-ου*, ὁ, *Kyknos*, a son of Ares slain by Herakles in single combat.

κυνέω, *κυνήσομαι* and *κῦσω, ἔκῡσα, kiss*.

Κύπρις, *-ῐ́δος*, ἡ, *Kypris*, name of *Venus*, from island of Cyprus where she was most worshipped.

κυρέω, see *κύρω*.

κύριος, *-α, -ον* and *-os -ον*, adj., *appointed*.

κύρω, **κῡ́ρέω**, *κύρσω* and *κυρήσω, ἔκυρσα* (Ep.) and *ἐκύρησα, happen, meet with*, with gen.

κύων, *κυνός*, ὁ and ἡ, *dog, hound*.

Κωκῡτός, *-οῦ*, ὁ, *Kokytos, River of Wailing* (in Hades).

κωλύω, *-ῦσω, ἐκώλῡσα, κεκώλῡκα, κεκώλῡμαι, ἐκωλῠ́θην, hinder*.

κωμάζω, *-άσω* and *-άσομαι, ἐκώμασα, κεκώμακα* [*κῶμος*], *revel*.

κωμήτης, *-ου*, ὁ [*κώμη*], *villager*.

κῶμος, *-ου*, ὁ [*κώμη*], *revel, revelry; troop of revellers*, 918.

κώπη, *-ης*, ἡ, *oar*.

λάθρα, adv., *secretly, by stealth*.

λαιψηρός, *-ά, -όν*, adj., *swift*.

λακεῖν, 2 aor. inf. of *λάσκω*.

λαμβάνω, *λήψομαι, ἔλᾰβον, εἴληφα, εἴλημμαι, ἐλήφθην, ληφθήσομαι, receive, take, get*.

λανθάνω, *λήσω, ἔλᾰθον, λέληθα, escape notice*; mid. **λανθάνομαι** or **λήθομαι**, *λήσομαι, ἐλαθόμην*, fut. p. *λελήσομαι*; pass. *ἐλήσθην, λέλησμαι, forget; λέληθας ὢν σοφός, thou art a philosopher and I knew it not*, 58.

Λάρῑσα, *-ης*, ἡ, *Larissa*, a town in Thessaly.

λάσκω, λακήσομαι, ἐλάκησα, 2 aor. ἔλακον, λέλᾱκα, *make a sound, sing.*

λέγω, λέξω, ἔλεξα, λελεγμαι and εἴλεγμαι, ἐλέχθην, λεχθήσομαι, *say, bid, speak, mention, talk of.*

λείβω, -ψω, ἔλειψα, *pour libation.*

λείπω, λείψω, ἔλῐπον, λέλοιπα, λέλειμμαι, ἐλείφθην, λειφθήσομαι, *leave;* mid. (with gen.), *be bereft of.*

λέκτρον, -ου, τό [λέγω], *bed.*

λευκός, -ή, -όν, adj., *white.*

λεύσσω, *see.*

λέχος, -ους, τό, *bed, bride.*

λέων, -οντος, ὁ [cf. *leo*], *a lion.*

λήθομαι, older form of λανθάνομαι, *q.v.*

λῆμα, -ατος, τό, *temper, spirit.*

λῃστής, -οῦ, ὁ, *brigand.*

λίαν, adv., *too much.*

Λίβυς, -ῠος, ὁ, *a Libyan;* as m. adj., *Libyan.*

λίμνη, -ης, ἡ, *lake.*

λιπᾰρός, -ά, -όν, adj. [λίπος, *grease*], *glistening with oil,* hence *shining, bright.*

λίσσομαι, ἐλῐσάμην, 2 aor. ἐλῐτόμην, *pray, implore.*

λογίζομαι, -ιοῦμαι, ἐλογισάμην, λελόγισμαι, ἐλογίσθην [λόγος], *reckon.*

λόγος, -ου, ὁ [λέγω], *word, argument;* λόγῳ, *in word;* λόγοι, *studies,* 964.

λοιπός, -ή, -όν, adj. [λείπω], *left remaining; rest of;* τὸ λοιπόν, *henceforth.*

λοίσθιος, -α, -ον or -ος, -ον, adj. [λοιπός], *last.*

λούω, λούσω, ἔλουσα, pass. λέλουμαι, *wash.*

λοχάω, -ήσω and -ήσομαι, ἐλόχησα [λόχος], *waylay, lie in wait.*

λόχος, -ου, ὁ [λέγω], *ambush.*

λύγξ, -γκός, ὁ, *lynx.*

Λῡδός, -οῦ, ὁ, *a Lydian.*

Λυκάων, -ονος, ὁ, *Lykaon;* nothing is known of the Lykaon mentioned in *v.* 502 as a son of Ares.

Λυκία, -ας, ἡ, *Lykia;* with αἶα, *the Lykian land.*

λῡπέω, -ήσω, etc. [λύπη], *pain, distress, grieve;* mid. *sorrow.*

λύπη, -ης, ἡ, *grief.*

λῡπρος, -ά, -όν, adj. [λυπέω], *grievous, distressful.*

λύρα, -ας, ἡ, *lyre.*

λύσις, -εως, ἡ [λύω], *release.*

λῡτήριος, -α, -ον and -ος, -ον, adj. [λύω], *releasing, liberating.*

λύω, λύσω, ἔλῡσα, λέλῠκα, λέλῠμαι, ἐλύθην, λῠθήσομαι, *loose, destroy, put an end to, atone for, pay;* λύειν = λύειν τέλη, *pay dues,* i.e. *be profitable,* 628 n.

μαῖα, -ας, ἡ, *mother.*

μᾰκαρ, -αιρα (st. αρ), -αρ, gen. -αρος, -αίρης, -αρος, *blessed.*

μακρός, *-ά*, *-όν*, adj., *long*; *μακρῷ*, *by far*.

μάλα, adv., *exceedingly*, *very*; comp. **μᾶλλον**, *more*; superl. **μάλιστα**, *most*, *chiefly*, *extremely*.

μαλάσσω, *-ξω*, etc., *soften*.

μάν, Doric for *μήν*, *q.v.*

μανθάνω, *μαθήσομαι*, *ἔμᾰθον*, *μεμάθηκα*, *learn*, *understand*.

μαραίνω, *-ἄνῶ*, *ἐμάρηνα*, *μεμάραμμαι* or *-σμαι*, *ἐμαράνθην*, *quench*, *extinguish*; (fig.) in mid. *waste away*.

μάπτω, *-ψῶ*, *ἔμαρψα*, pf. part. *μεμαρπώς*, *clutch*, *seize*.

μαστός, *-οῦ*, *ὁ*, *breast*.

μάτην, adv., *idly*.

μάχη, *-ης*, *ἡ*, *fight*, *battle*.

με, **μοι**, from *ἐγώ*.

μέγα, adv. [*μέγας*], *greatly*, *far*, *by far*.

μέγᾰς, *μέγᾰλη*, *μέγᾰ*, gen. *-άλου*, *-άλης*, *-άλου*, adj., *great*, *strong*, etc.; comp. *μείζων*, superl. *μέγιστος*.

μεθ-αρμόζω, *-αρμόσω*, *-ήρμοσα*, *-ήρμοκα*, *-ήρμοσμαι*, *-ηρμόσθην*, *-αρμοσθήσομαι*, *re-arrange*, *change*.

μέθες, **μέθετε**, 2 aor. imperat. of *μεθίημι*.

μεθ-ίημι, *-ήσω*, *-εἶκα*, *-ἧκα*, *-εἶμαι*, *-εἵθην*, *-εθήσομαι*, *loose*, *leave hold of*, *let go*; *entrust*, 1111.

μεθ-ίστημι (see *ἵστημι*), *remove*, *change*; intrans. tenses and mid. *leave*, *depart from* (gen.).

μεθ-ορμίζω, *-ιῶ*, etc., *unmoor*.

μέθῡ, *-ῡος*, *τό*, *wine*.

μείζων, comp. of *μέγας*.

μείων, *-ον*, comp. adj. as comp. of *μικρός* or *ὀλίγος*, *less*.

μελαγ-χαίτης, *-ου*, *ὁ*, m. adj. [*χαίτη*], *black-haired*.

μέλαθρον, *-ου*, *τό*, *hall*; pl. *palace*.

μελάμ-πεπλος, *-ον*, adj., *of black robes*, *black-robed*.

μέλᾶς, *-αινα*, *-ᾰν*, gen. *-ᾶνος*, *-αίνης*, *-ανος*, adj., *black*, *gloomy*.

μέλει, *-ήσει*, impers., *it is a care to*, with dat.; *μέλει μοι*, *I care*.

μέλλω, *-ήσω*, *ἐμέλλησα*, *delay*, *linger*, *be about* (to do), usu. with fut. inf.; *τὴν ἄῤῥιον μέλλουσαν*, *the coming morrow*, 784.

μέλος, *-ους*, *τό*, *melody*.

μέλπω, *-ψω*, *ἔμελψα* [*μέλος*], *sing of*.

μέμφομαι, *μέμψομαι*, *ἐμεμψάμην*, *ἐμέμφθην*, *blame*.

μέμψις, *-εως*, *ἡ* [*μέμφομαι*], *blame*.

μέν, a particle emphasizing the first of two contrasted words or clauses, the second being introduced by *δέ*, *on the one hand*. *μέν* is usually best represented by a voice-stress; the common translation, *indeed*, is almost always clumsy and unsuitable. *μὲν οὖν*, see App.

μέντοι, particle, *however.*

μένω, *μενῶ, ἔμεινα, μεμένηκα, remain.*

μέρος, *-ους, τό, portion, lot.*

μέσ-αυλος, *-ον*, adj., *of the inner court*, 546 n.

μέσος, *-η, -ον*, adj., *middle, in the middle; τὸ μέσον, the difference*, 914.

μετά, prep., (1) with gen., *with, among;* (2) with dat., *among;* (3) with acc., *after.*

μετα-κύμιος, *-ον*, adj. [*κῦμα*], *amid waves*, with gen., 91.

μετα-πέμπω (see *πέμπω*), *send for, send to fetch;* in tmesis, 66.

μετα-πίπτω (see *πίπτω*), *fall differently* (of dice); *change*, 912 n.

μετάρσιος, *-ον* and *-α, -ον*, adj. [*μετ-αίρω*], *uplifted, soaring.*

μετ-έχω (see *ἔχω*), *share* (gen.).

μέτριος, *-α, -ον* and *-ος, -ον*, adj. [*μέτρον*], *moderate.*

μέτρον, *-ου, τό, measure, proportion.*

μή, adv., *not;* (final) *that not, lest;* in prohibitions, *do not*, etc.

μη-δέ, adv., *and not, but not, nor, not even.*

μηκ-έτι, adv., *no more, no longer.*

μηλο-θύτης, *-ου*, ὁ [*μῆλον, θύω*], *slayer of sheep, sacrificing priest.*

μηλο-νόμης (Doric **μηλο-νόμᾱς**), *-ου*, ὁ [*μῆλον, νέμω*], *shepherd.*

μήν, *μηνός*, ὁ [cf. *mensis*], *month.*

μήν, particle of emphasis, *indeed, surely, assuredly; καὶ μήν*, see App.

μή-ποτε, adv., *lest ever, never.*

μήτηρ, *μητρός, ἡ* [cf. *mater*], *mother.*

μητρυιά, *-ᾶς, ἡ* [*μήτηρ*], *stepmother.*

μηχᾰνή, *-ῆς, ἡ, device, resource for.*

μίασμα, *-ατος, τό* [*μιαίνω*], *pollution.*

μῑκρός (σμικρός), *-ά, -όν*, adj., *small, little;* (time) *short.*

μιμνήσκω, *μνήσω, remind;* 1 aor. *ἔμνησα, mention;* mid. and pass. *μέμνημαι, I remember; ἐμνήσθην, I remembered; μνησθήσομαι, I shall mention; μεμνήσομαι, I shall bear in mind.*

μνηστεύω, *-σω, ἐμνήστευσα, ἐμνηστεύθην, woo.*

μογέω, *-ήσω* [*μόγος*], *labour.*

Μοῖρα, *-ας, ἡ, a Fate.*

μοῖρα, *-ας, ἡ* [*μείρομαι*], *part, share, lot, doom.*

μόλοι, μολεῖν, μολών, see *βλώσκω.*

Μολοσσοί, *-ῶν, οἱ*, a tribe in Epirus.

μολπή, *-ῆς, ἡ* [*μέλπω*], *music, minstrelsy, song.*

μομφή, *-ῆς, ἡ* [*μέμφομαι*], *blame.*

μον-άμπυξ, *-ῦκος*, ὁ and *ἡ*, adj., *with single frontlet* (*ἄμπυξ*), 428 n.

μονό-παις, -παιδος, ὁ and ἡ, adj., (1) act. *having but one child;* (2) pass. *an only child,* 906 n.

μόνος, -η, -ον, adj., *alone, only; μόνον,* adv., *only.*

μονό-στολος, -ον, adj. [στέλλομαι], *going alone, alone.*

μονόω, -ώσω, ἐμόνωσα, μεμόνωμαι, ἐμονώθην [μόνος], *leave alone, bereave.*

μόρος, -ου, ὁ [μείρομαι], *doom, death.*

μόρσῐμος, -ον, adj. [μόρος], *fated; τὸ μ., destiny.*

μορφή, -ῆς, ἡ, *form.*

μου, from ἐγώ.

μοῦσα, -ης, ἡ, (1) *a muse;* (2) *music, song.*

μουσο-πόλος, -ον, adj. [μοῦσα, πολέω], *serving the muses;* subst. m., *a minstrel.*

μόχθος, -ου, ὁ [μογέω], *trouble.*

μῦθος, -ου, ὁ, *story.*

μυκτήρ, -ῆρος, ὁ [μύζω], *the nose;* pl. *nostrils.*

μυρίος, -α, -ον, adj., *countless, boundless.* (Note the accent. The word when meaning *ten thousand* is accented μύριοι.)

μυρσίνη, -ης, ἡ, *myrtle.*

μῶν [for μὴ οὖν], emphatic interrogative particle, Lat. *num.*

μωρία, -ας, ἡ [μῶρος], *folly.*

μῶρος, -α, -ον, adj., *foolish.*

ναίω, *dwell in.*

νᾶπη, -ης, ἡ, *woody dell, covert.*

ναυκληρία, -ας, ἡ [κλῆρος, *lot*], *captaincy, voyage, ship.*

νεανίας, -ου, ὁ [νέος], *young man;* as masc. adj., *youthful, violent.*

νεβρός, -οῦ, ὁ, *fawn.*

νεκρο-πομπός, -όν, adj. [νεκρός, πέμπω], *escorting the dead.*

νεκρός, -οῦ, ὁ [νέκυς], *dead person, corpse.*

νέκυς, -ῦος, ὁ, *corpse, dead.*

νεολαία, f. adj. [νέος], *young,* 103.

νέομαι (cont. νεῦμαι, Ep.), pres. in fut. sense, *go* or *come.*

νέος, -α, -ον and **-ος, -ον,** adj., *young, youthful, new.*

νεοσσός, -οῦ, ὁ [νέος], *little one* (used of children and the young of birds and animals).

νέρθε, νέρθεν, adv., *from below, below.*

νέρτερος, -α, -ον, comp. adj., *lower, below, of the lower world.*

νεύω, -σω, ἔνευσα, *nod, ordain.*

νεφέλη, -ης, ἡ [νέφος], *cloud.*

νῑκάω, -ήσω, ἐνίκησα, νενίκηκα, νενίκημαι, ἐνικήθην [νίκη], *conquer, win.*

νικητήριον, -ου, τό [νίκη], *prize of victory.*

νιν, enclitic pron. acc., *him, her, them.*

νομίζω, νομῶ, ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην, νομισθήσομαι [νόμος], *consider, think,*

regard; pass. impers., *it is customary.*

νόμος, -ου, ὁ [*νέμω*], *custom, law.*

νοσέω, -ήσω [*νόσος*], *be sick, suffer.*

νόσος, -ου, ἡ, *malady, sickness, suffering.*

νοστέω, -ήσω, ἐνόστησα [*νόστος*], *return.*

νόστῐμος, -ον, adj. [*νόστος*], *returning.*

νοσφίζω, -ιῶ [*νόσφι, apart*], *rob.*

νοτερός, -ά, -όν, adj. [*νότος*], *wet.*

νυμφεύω, -σω, ἐνυμφεύσα, etc. [*νύμφη*], *wed; attend a bride.*

νύμφη, -ης, ἡ, *bride.*

νυμφίδιος, -α, -ον, adj. [*νύμφη*], *bridal.*

νυμφίος, -ου, ὁ [*id.*], *bridegroom.*

νῦν, adv., *now, at this time.*

νυν, enclitic particle, *then*, etc.

νύξ, -κτός, ἡ, *night.*

ξεῖνος, Ionic form of *ξένος.*

ξενίζω, -ιῶ, etc. [*ξένος*], *entertain.*

ξένιος, -α, -ον, adj. [*ξένος*], *of a guest, hospitable;* n. pl., *τὰ ξένια, a guest's gifts, hospitality.*

ξενο-δοκέω, -ήσω [*δέχομαι*], *receive guests.*

ξένος, -ου, ὁ, **ξένη**, -ης, ἡ, *stranger, friend.*

ξενόω, -ώσω, aor. p. p. *ξενωθείς* [*ξένος*], *entertain.*

ξενών, -ῶνος, ὁ [*id.*], *guest-chamber.*

ξεστός, -ή, -όν, adj. [*ξέω*], *polished, of polished stone.*

ξίφος, -ους, τό, *sword.*

ξύλλογος, -ου, ὁ [*ξύν, λέγω*], *assembly.*

ξυν-αλγέω, -ήσω, etc., *grieve with, sympathize.*

ξυν-άορος, -ον, Doric for *ξυν-ήορος*, adj., *linked together;* subst., ὁ and ἡ, *husband, wife.*

ξύν-ειμι (see *εἰμί*), *be with, live with.*

ξυν-έστιος, -ον, adj. [*ἑστία*], *sharing one's hearth;* subst., ὁ and ἡ, *a guest.*

ξυνεστώς, syncopated form of *συνεστηκώς*, pf. p. of *συνίστημι*; *τὸ ξυνεστός, anxiety*, 797.

ξυν-οικέω, -ήσω, -ᾴκηκα, *dwell with.*

ξῠρήκης, -*ές*, adj. [*ξυρόν*], *shaven with a razor* (see *κουρά*).

ὁ, ἡ, τό, def. art., *the;* dem. pron., *ὁ μέν ... ὁ δέ, the one ... the other; ἐκ δὲ τῶν, of them*, 264; cf. *τῆς*, 937; *τό*, 473; rel., *τάς* = *ἅς*, 967.

ὅ-δε, ἥ-δε, τό-δε, dem. pron., *this; ἐς τόδ' ἡμέρας, till this day*, 9; deictic = Eng. *here*, 24, etc.; adv. **τῇδε**, *in this way, thus, here.*

ὁδός, -οῦ, ἡ, *way, journey.*

ὀδυνή, -ῆς, ἡ, *pain, anguish.*

ὅθεν, adv., *whence.*

ὀθνεῖος, -α, -ον and -ος, -ον, adj. [ἔθνος], *strange;* subst., *stranger.*

ὀθ-οίνεκα (for ὅτου ἕνεκα), *because, that.*

Ὄθρυς, -υος, ὁ, *Mount Othrys* in Thessaly.

οἶ, adv. [ὅς], *whither.*

οἴγνυμι, imp. ἔφγον, οἴξω, ᾠξα, ἔῳγμαι, ἐῴχθην (ᾠχθην), *open.*

οἶδα, plup. ᾔδη or ᾔδειν, part. εἰδώς, inf. εἰδέναι, subj. εἰδῶ, imperat. ἴσθι, ἴστω, etc., *know* (perf. with pres. sense).

οἰκεῖος, -α, -ον and -ος, -ον, adj. [οἶκος], *of the house, domestic.*

οἰκετεύω, -σω [οἰκέτης], *dwell in.*

οἰκέτης, -ου, ὁ [οἰκέω], *servant.*

οἰκέω, -ήσω, ᾤκησα, ᾤκηκα, ᾤκημαι, ᾠκήθην, οἰκήσομαι [οἶκος], *dwell in, inhabit.*

οἶκος, -ου, ὁ, *house.*

οἰκτείρω, -ερῶ, ᾤκτειρα [οἶκτος], *pity.*

οἰκτρός, -ά, -όν, adj. [οἶκτος], *piteous, pitiable.*

οἶμαι = οἴομαι.

οἴμοι, interj., *alas!*

οἶμος, -ου, ὁ, *road.*

οἶνος, -ου, ὁ, *wine.*

οἴξας, aor. part. of οἴγνυμι.

οἴομαι or **οἶμαι**, imp. ᾠόμην (ᾤμην), οἰήσομαι, ᾠήθην, *think, I dare say, I ween.*

οἷος, -η, -ον, relat. pron. [ὅς], *such as, of what sort; how noble,* 144; as exclam., *what a ... !* **οἷός τε**, with inf., *able to;* **οἷόν τε ἐστί**, *it is possible.*

οἰστέος, verb. adj. [φέρω, οἴσω], *that must be borne.*

οἴσω, fut. of φέρω.

οἴχομαι, -ήσομαι, οἴχωκα (ᾤχωκα), *be gone.*

ὀκνέω, imp. ὠκνεῖον, ὀκνήσω [ὄκνος], *shrink.*

ὀλβίζω, -ιῶ, ὤλβισα, pass. ὤλβισμαι, ὠλβίσθην [ὄλβος], *call happy.*

ὄλβιος, -ον or -α, -ον, adj. [*id.*], *prosperous, flourishing, happy.*

ὄλλυμι, ὀλῶ, ὤλεσα, ὀλώλεκα, *destroy, lose;* 2 pf., ὄλωλα, *am undone;* mid. *I perish,* aor. ὠλόμην, fut. ὀλοῦμαι.

ὁμ-ήλιξ, -ῑκος, ὁ and ἡ [ὁμοῦ, ἥλιξ], *one of the same age, companion.*

ὅμηρος, -ου, ὁ, *hostage.*

ὁμῑλία, -ας, ἡ, *company.*

ὄμμα, -ατος, τό, *eye.*

ὁμοίως, adv. [ὅμοιος], *equally all the same.*

ὁμοῦ, adv., *together.*

ὅμως, conj., *nevertheless.*

ὀνειδίζω, -ιῶ, ὠνείδισα, ὠνείδικα [ὄνειδος], *reproach.*

ὄνειδος, -ους, τό, *reproach.*

ὄνειρος, -ου, ὁ, or **ὄνειρον**, -ου, τό, pl. ὀνείρατα, -των, -σι, *dream.*

ὄνησις, -εως, ἡ [ὀνίνημι], *profit, enjoyment.*

ὀνίνημι, *ὀνήσω*, *ὤνησα*, *ὤνημαι*, *ὠνήθην*, *profit*; mid., with gen., *have enjoyment from*.

ὄνομα, *-ατος*, *τό*, *name*.

ὀπᾱδός, *-οῦ*, *ὁ*, Doric for *ὀπηδός*, *an attendant*.

ὁπλίζω, *-ιῶ*, *ὥπλισα*, *ὥπλισμαι*, *ὡπλίσθην* [*ὅπλον*], *arm*.

ὅποι, adv., *whither*.

ὅπου, adv., *where*; **ὅπουπερ**, *wheresoever*.

ὅπως, conj., *how*, *in what manner*; *ἔστιν ὅπως*, *is there a means whereby*, 52; (final) *so that*; *ὅπως ἄν*, *so that*, 779.

ὁράω, imp. *ἑώρων*, *ὄψομαι*, *ἑόρακα*, *εἶδον*, *ἑώραμαι*, *ὤφθην*, *ὀφθήσομαι*, *see*.

ὀργαίνω, *-ᾶνῶ*, *ὤργᾶνα* [*ὀργή*], *be angry*.

ὀργή, *-ῆς*, *ἡ* [*ὀρέγω*], *impulse*, esp. *anger*.

ὄρειος, *-α*, *-ον* and *-ος*, *-ον*, adj. [*ὄρος*], *of the mountains*.

ὀρθός, *-ή*, *-όν*, adj., *straight*, *right*, *true*.

ὀρθόω, *-ώσω*, *ὤρθωσα*, aor. p. *ὠρθώσθην* [*ὀρθός*], *set straight*, *lift up*.

ὀρθῶς, adv. [*ὀρθός*], *rightly*, *truly*.

ὁρμάω, *-ήσω*, *ὥρμησα*, *ὥρμηκα*, *ὥρμημαι*, *ὡρμήθην* [*ὁρμή*], *set in motion*; mid. and pass. *start*.

ὄρος, *-ου*, *ὁ*, *boundary*.

ὀρφανεύω, *-σω* [*ὀρφανός*], *make orphan*, *guard an orphan*.

ὀρφανίζω, *-ιῶ*, *ὠρφάνισα* [*id.*], *make an orphan*.

ὀρφανός, *-όν*, adj. [cf. *orbus*], *orphan*, *desolate*.

Ὀρφειος, *-α*, *-ον*, adj., *of Orpheus*.

Ὀρφεύς, *-έως*, *ὁ*, *Orpheus*, famous Thracian bard, 357.

ὅς, *ἥ*, *ὅ*, gen. *οὗ*, *ἧς*, *οὗ*, rel. pron., *who*, *which*; *οὗ*, gen. of cause, *owing to which*, 5.

ὅσῐος, *-α*, *-ον*, adj., *holy*, *pious*.

ὅσος, *-η*, *-ον*, adj., *how great* (pl. *how great*, *how many*), *as great as*, *as many as*; **ὅσοσπερ**, *however great*, *as great* (or *much*) *as*.

ὄσσε (neut. dual), *ὄσσων*, *ὄσσοις*, *eyes*.

ὅστις, *ἥτις*, *ὅτι*, gen. *οὑτινος* or *ὅτου*, *ἧστινος*, etc., *whosoever*, *whatever*, *who*, *which*, etc.; (causal), *for he*, *seeing that he*, etc., 620, 659.

ὅταν, conj. [*ὅτε*, *ἄν*], *whenever*, *when*; **ὁταν̄περ**, strengthened form.

ὅτε, adv., *when*; *ἔσθ' ὅτε*, *some day* (lit. *there is when*), 1109.

ὀτρύνω, *-ὕνῶ*, *ὥτρῡνα*, *urge*.

οὐ, **οὐκ**, **οὐχ**, adv., *not*; *οὐ δῆτα*, *no indeed*.

οὖδας, *-εος*, *τό*, *floor*.

οὐ-δέ, adv., *but not*, *and not*, *nor*, *not even*.

οὐδ-είς, *οὐδε-μία*, *οὐδ-έν*, gen. *οὐδενός*, *οὐδεμιᾶς*, *οὐδενός*, pron., *no one*, *no*; after negative, *any one*.

οὐδέν, adv. [*οὐδείς*], *in no wise.*

οὐκ-έτι, adv., *no longer, not now*, 662 n.

οὔκ-ουν, adv., *then ... not.*

οὖν, adv., *then, therefore; δ' οὖν, however, at any rate* (see App.); *εἴτ' οὖν, or perchance*, 140 n.

οὕνεκα [for *οὗ ἕνεκα*], prep. with gen., *on which account, because of*; conj., *because.*

οὔ-ποτε, adv., *never.*

οὔ-πω, adv., *not yet.*

οὐράνιος, *-α, -ον* and *-ος, -ον*, adj. [*οὐρανός*], *in heaven, in the air.*

οὔ-τε, adv., *and not; οὔτε ... οὔτε, neither ... nor; οὔτε ... τε, on the one hand ... not, and on the other hand*, 71 n.

οὔ-τις, gen. *οὔτινος*, pron., *no one, no (thing)*; adv. acc., *οὔτι, in no way.*

οὔ-τοι, adv., *indeed not, not ... let me tell you.*

οὗτος, *αὕτη, τοῦτο*, dem. pron., *this, he*, etc.; *οὗτος, ho there!* 773.

οὕτω, οὕτως, adv., *so, thus; οὕτως ἔχειν, be so*, 298.

ὀφείλω, *ὀφειλήσω, ὠφείλησα* (and in wishes, *ὤφελον*), *ὠφείληκα, ὠφειλήθην, owe, ought; ὀφείλεται, is due*, 419.

ὀφθαλμό-τεγκτος, *-ον*, adj. [*τέγγω*], *welling from the eyes.*

ὀφλισκάνω, *ὀφλήσω, ὤφλον* (rarely *ὤφλησα*), *ὤφληκα, ὤφλημαι, incur* (penalty, etc.); *ὀ. μωρίαν, incur the reproach of folly*, 1093.

ὀφρύς, *-ύος, ἡ, eyebrow.*

ὄχημα, *-ατος, τό* [*ὀχέω*], *chariot; ἵππειον ὄχημα, a team of four horses*, 66 n.

ὀχληρός, *-ά, -όν*, adj. [*ὀχλέω*], *troublesome.*

ὄψις, *-εως, ἡ* [*ὄψομαι*], *sight.*

πᾶ, Doric for *πῇ*, adv., *where.*

πάθῃ, fr. *πάσχω.*

Παιάν, *-ᾶνος, ὁ*, title of Apollo, as the physician, *Healer*, § 2, etc.

παιάν, *-ᾶνος, ὁ, a paean, hymn* addressed to Apollo as Παιάν (*the Physician*), 424 n.

παῖς, *παιδός, ὁ* and *ἡ, child, son, daughter.*

πάλαι, adv., *long ago, all along.*

παλαιός, *-ά, -όν*, adj. [*πάλαι*], *old, aged.*

πάλη, *-ης, ἡ* [*πάλλω*], *wrestling.*

πάλιν, adv., *again, once more.*

πάν-δημος, *-ον*, adj. [*πᾶς, δῆμος*], *public.*

πάν-νῦχος, *-ον*, adj. [*πᾶς, νύξ*], *lasting all night, throughout the night.*

παν-οῦργος, *-ον*, adj. [*πᾶν, ἔργον*], *ready to do anything, rascally.*

παντοῖος, *-α, -ον*, adj. [*πᾶς*], *of every kind.*

πάντως, adv. [*πᾶς*], *in any case.*

πανύστατον, adv. [*πᾶς, ὕστατος*], *for the very last time.*

παπαῖ, interj., *alas!*

παρά, prep., (1) gen., *from the presence of*; (2) dat., *at, in the presence of, in the home of, with*; (3) acc., *to the presence of, to, alongside of, by, near*; παρὰ εὐτυχῆ πότμον, 926, *at a time of happy fortune.*

πάρα = πάρεστι, *it is permitted.*

παρα-δίδωμι (see δίδωμι), *deliver.*

παρ-αινέω (see αἰνέω), *advise.*

παρα-λύω (see λύω), *release; unharness*, 932; *rescue*, 117.

παράτονος, -ον, adj. [παρατείνω], *outstretched; listless.*

παρ-αυτίκα, adv., *immediately.*

παρεδρεύω, -σω [πάρεδρος], *sit by, be enthroned at side of.*

πάρ-ειμι (see εἰμί), *be present*; εἰ παρῆν μοί, 357, *if I had*; part., παρών, *present*; τὴν παροῦσαν γυναῖκα, 700, *thy wife for the time being*; πάρεστι, impers., *it is possible*; παρόν, acc absol., *it being possible* for me, 284.

παρ-έρχομαι (see ἔρχομαι), *pass beyond.*

παρθένειος, -ον, adj. [παρθένος], *of a maiden.*

παρ-ίημι, -ήσω, -εῖκα (part. παρείς) and -εἷκα, perf. pass. παρεῖμαι, *relax, permit, pass by, neglect, let pass*; παρειμένος, *relaxed.*

παρ-ίστημι (see ἵστημι), *place beside*; intr. tenses, παρέστηκα, etc., *be present*; syncopated perf. part. παρεστώς, inf. παρεστάναι.

πάροιθε(ν), prep. with gen. and adv. [πάρος], *before.*

παρ-οξύνω, -ὔνῶ, -ώξῦνα, *exasperate.*

πάρος, adv. and prep. with gen., *before.*

παρουσία, -ας, ἡ [παρών], *presence.*

πᾶς, πᾶσα, πᾶν, gen. παντός; πάσης, παντός, adj., *all, every, the whole; any*, 274 n.; διὰ παντός, *always.*

πασᾶν, Doric for πασῶν.

πάσχω, πείσομαι, πέπονθα, ἔπαθον, *suffer, experience*; εὖ πάσχειν, *be treated well*, 810.

πᾰ́τήρ, πατρός, ὁ [cf. *pater*], *father.*

πατρῷος, -α, -ον and -ος, -ον, adj. [πατήρ], *of* or *from a father* or *fathers.*

παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, παυθήσομαι, fut. perf. πεπαύσομαι, *make to cease*; in imperat. intr., *cease*; mid. and pass., *cease from, cease* with gen.

πεδίον, -ου, τό, *plain.*

πεζεύω, -σω [πεζός], *go afoot.*

πείθω, πείσω, ἔπεισα, πέπεικα, 2 aor. ἔπῐθον; 2 perf. πέποιθα, *trust, be confident* with dat.; pass. πέπεισμαι, ἐπείσθην, πεισθήσομαι, *persuade*; mid., *yield, obey, hearken to* (dat.).

πελάζω, *πελῶ*, *ἐπέλᾰσα* (Epic 1 aor. inf. *πελάσσαι*, 230), *ἐπελάσθην*, *πέπλημαι*, *bring near*, intr. *approach*.

πέλᾰνος, *-ου*, ὁ, *clot* or *mess of blood*.

πέλας, adv., *near*, with dat.

Πελίας, *-ου*, ὁ, *Pelias*, son of Poseidon.

πέλτη, *-ης*, ἡ, *shield*, *targe* (a small light shield of leather without a rim, esp. used by Thracians).

πέμπω, *πέμψω*, *ἔπεμψα*, *πέπομφα*, *πέπεμμαι*, *ἐπέμφθην*, *πεμφθήσομαι*, *send*, *escort*, *bring*.

πενθέω, *-ήσω* [*πένθος*], *mourn*, *mourn for*.

πένθῐμος, *-ον*, adj. [id.], *of mourning*, *mournful*.

πένθος, *-ους*, *τό*, *mourning*, *grief*.

πέπλος, *-ου*, ὁ, pl. *πέπλοι* and (poet.) *πέπλα*, *robe*.

πέπρωται, perf. pass. impers. [obsol. *πόρω*, from which comes 2 aor. *ἔπορον*], *it is fated*; part. *πεπρωμένος*, *fated*.

περ, enclitic particle of emphasis (see *ὅσοσπερ*, *ὅτανπερ*, etc.).

πέραν, adv. [*πέρα*], *on the other side of*, *beyond*, with gen.

πέρᾱς, *-ατος*, *τό* [*πέρα*], *limit*.

περί, prep., (1) with gen., *around*, *about*, *concerning*; (2) with dat., *around*, *near*; (3) with acc., *around*, *near*, *about*.

περι-βάλλω (see *βάλλω*), aor. *περιέβαλον*, *fling round*.

περι-νίσσομαι, (of time) *revolve*, *recur*, *return*.

περι-πτύσσω, *-ξω*, *περιέπτυξα*, *fold* or *clasp round*.

περι-στέλλω (see *στέλλω*), fut. *-στελῶ*, *wrap up*.

Περσεύς, *-έως*, ὁ, *Perseus*, 509.

πεύκη, *-ης*, ἡ, *pine*.

πεφροντικός, perf. part. neut. of *φροντίζω*, used adverbially, *thoughtfully*, *thoughtful*, 773.

πῆ, adv., *where?*

πηγαῖος, *-α*, *-ον* and *-ος*, *-ον*, adj. [*πηγή*], *of a spring*.

πηγή, *-ῆς*, ἡ, *fountain*, *spring*.

πηδάλιον, *-ου*, *τό*, *steering paddle*, *rudder*.

Πηλιάς, *-άδος*, ἡ, fem. adj., *of Pelion*.

Πήλιον, *-ου*, *τό*, *Mt. Pelion* in Thessaly.

πῆμα, *-ατος*, *τό* [*πάσχω*], *trouble*.

πημονή, *-ῆς*, ἡ, *bane*, *ill hap*.

πῖέζω, *πιέσω*, *ἐπίεσα*, *ἐπιέσθην*, *πεπίεσμαι*, *crush*.

πικρός, *-ά*, *-όν* and *-ός*, *-όν*, adj., *bitter*.

πίνω, *πίομαι*, *ἔπιον*, *πέπωκα*, *πέπομαι*, *ἐπόθην*, *ποθήσομαι*, *drink*.

πίπτω (collat. poet. form *πίτνω*), *πεσοῦμαι*, *πέπτωκα*, *ἔπεσον*, *fall*.

πιστός, *-ή*, *-όν*, adj. [*πείθω*], *faithful*, sup. *πιστότατος*.

πίτνω, collateral form of *πίπτω*, *q.v.*, *fall, cast oneself*, 1059.

πίτῠλος, *-ου*, *ὁ*, the measured *plash* of oars.

πλάθω, poet. collat. form of *πελάζω*, *approach*.

πλάνος, *-ου*, *ὁ*, *wandering*.

πλεῖστος, *-η*, *-ον*, sup. of *πολύς*, *most*; adv. acc., *τὴν πλεῖστον ἡδίστην*, *the very sweetest*, 790 n.

πλείω, for *πλείονα*, fr. *πλείων*, comp. of *πολύς*.

πλείων, *πλέον*, adj., *more*, comp. of *πολύς*; *πλέον λαβεῖν*, *gain an advantage*, 490; *πλέον τι*, *any advantage, guerdon*, 745.

πλέον, comp. adv. [*πολύς*], *more*.

πλευρόν, *-οῦ*, *τό*, *side, flank*.

πλέως, *-α*, *-ων*, adj., *full*.

πλῆθος, *-ους*, *τό*, *abundance*.

πλῆκτρον, *-ου*, *τό* [*πλήσσω*], *a thing to strike with, weapon*.

πλημμυρίς, *-ίδος*, *ἡ*, *flood*.

πλήν, prep. with gen., *except*; adv., *besides, except*.

πλήρης, *-ες*, adj., *full, abundant*.

πλησίον, adv. [*πλησίος*, cf. *πέλας*], *near*, with gen.

πλήσσω, *-ξω*, *ἔπληξα*, *πέπληγα*, *πέπλημαι*, *ἐπλήγην* (in comp. *-επλᾰγην*), rarely *ἐπλήχθην*, *πληγήσομαι*, *smite*.

πλουσίως, adv. [*πλούσιος*, from *πλοῦτος*], *richly, with pomp*.

Πλούτων, *-ωνος*, *ὁ*, *Pluto*.

πνέω, *πνεύσομαι* and *πνευσοῦμαι*, *ἔπνευσα*, *πέπνευκα*, *breathe*.

πόθεν, adv., *whence?*

πόθος, *-ου*, *ὁ*, *longing, affection*.

ποῖ, adv., *whither?*

ποιέω, *-ήσω*, *ἐποίησα*, *πεποίηκα*, *πεποίημαι*, *ἐποιήθην*, *ποιηθήσομαι*, *make*.

ποικῐλό-θριξ, gen. *-τρῐχος*, *ὁ* and *ἡ*, adj., *with dappled coat* (of animals).

ποιμνίτης, *-ου*, adj. [*ποιμήν*], *of shepherds*.

ποῖος, *-α*, *-ον*, adj., *of what kind?*

πολέμιος, *-α*, *-ον*, adj. [*πόλεμος*], *of war, hostile*; subst., *enemy, foe*.

πολέω, *-ήσω*, *move about, go to and fro*; Lat., *versari*.

πολιός, *-ά*, *-όν* and *-ός*, *-όν*, adj., *gray*.

πόλις, *-εως*, *ἡ*, *city*.

πολλά, adv. [n. acc. pl. *πολύς*], *often, much*.

πολύ, adv. [*πολύς*], *much, far*.

πολυ-άχητος, Doric for *πολυήχητος*, *q.v.*

πολυ-ήχητος, *-ον*, adj. [*πολύς*, *ἠχέω*], *loud sounding, noisy*.

πολύ-μηλος, *-ον*, adj. [*μῆλον*], *with many sheep*; sup. *πολυμηλότατος*.

πολύ-ξεινος, *-ον* and *-η*, *-ον*, adj., *hospitable*.

πολύ-πλεθρος, *-ον*, adj. [*πλέθρον*], *of many an acre*.

πολύ-πονος, adj., *toiling*.

πολύς, πολλή, πολύ, gen. πολλοῦ, -ῆς, -οῦ, adj., *many, much*; πολλά, *many things, much*; comp. πλείων (see above), sup. πλεῖστος (see above); adv., πολλά, πολύ (see above).

πόνος, -ου, ὁ [πένομαι], *labour, toil, task.*

πόντιος, -α, -ον and -ος, -ον, adj. [πόντος], *of the sea.*

πορεύω, -εύσω, ἐπόρευσα [πόρος], *convey*; mid., **πορεύομαι**, -σομαι, ἐπορεύθην, πεπόρευμαι, *come go* (a journey), *pass.*

πορθμεύς, -έως, ὁ [πορθμός], *ferryman.*

πορίζω, -ιῶ, ἐπόρῐσα, πεπόρῐκα, πεπόρισμαι, ἐπορίσθην, πορισθήσομαι [πόρος], *provide.*

πόρος, -ου, ὁ, *way, means, remedy.*

πορσυνω, -ὔνῶ, ἐπόρσῡνα, *further, perform.*

πόρσω, πρόσω, adv., *onward, advanced*; with gen. *βιότου, advanced in life*, 910.

πόσις, -ιος, ὁ, *husband.*

ποτάμιος, -α, -ον and -ος, -ον, adj. [ποταμός], *of a river.*

ποτέ, adv., *ever.*

πότερον, πότερα, neut. acc. of πότερος used as adv. in first of two alternative questions (like Lat. *utrum*), *whether ... or*, the second alternative is sometimes suppressed.

ποτήρ, -ῆρος, ὁ [πίνω], *drinking cup.*

ποτί = πρός, prep., *on*, with dat., 403.

πότμος, -ου, ὁ [πίπτω], *fate, fortune.*

πότνια, ἡ, title used in addressing females, *lady, queen.*

πού, enclitic, *anywhere*: ἢ που, *surely, I ween*, 199 n.

ποῦ, adv., *where?* ποῦ τόδε, *of what use is this?* 1075.

ποῦς, ποδός, ὁ [cf. *pes*], *foot*; πόδα πεζεύων, *going afoot*, 869.

πρᾶγμα, -ατος, τό [πράσσω], *affair, matter*; pl. *affairs, fortunes.*

πράσσω, -ξω, ἔπραξα, πέπρᾶχα (2 perf. πέπρᾶγα, intr. *fare*), πέπραγμαι, ἐπράχθην, πραχθήσομαι, πεπράξομαι, *do, make, perform*, (of funeral) *hold, celebrate*, 97; intr. with advs., εὖ, κακῶς, etc., *fare well, ill*, etc.; ὡς πεπραγμένων, gen. absol., *as* (would be the case) *if all were over*, 88.

πρέπω, -ψω, ἔπρεψα, *appear, be noticeable*; *resemble* (dat.); **πρέπει**, impers., *it is becoming.*

πρεσβεύω, -εύσω, πεπρέσβευκα [πρεσβύς], *honour.*

πρέσβυς, -υος and -εως, ὁ, *old man.*

πρίν, adv., *before, formerly, previously*; τὸ πρίν, *formerly*; as conj., *before that, before.*

πρό, prep. with gen., *on behalf of, instead of.*

προάστιον, -ου, τό [πρό, ἄστυ], *suburb.*

προ-βαίνω (see *βαίνω*), fut. *-βήσομαι*, *go forward; lead*, 788.

προ-δίδωμι (see *δίδωμι*), *give up, betray.*

προδούς, aor. part. of *προδίδωμι.*

προ-θνήσκω (see *θνήσκω*), *die for*, with gen.

προθῡμία, *-ας*, *ἡ* [*πρόθυμος*], *eagerness; σοῦ προθυμίαν ἔχω, I am zealous for thee*, 1054; *προθυμίαν ἔχω, be eager*, 1106.

πρό-θῦρον, *-ου*, *τό* [*πρό, θύρα*], *porch, vestibule.*

πρό-κειμαι (see *κεῖμαι*), *lie before.*

προ-κλαίω (see *κλαίω*), *weep beforehand.*

προ-κόπτω, imp. *προὔκοπτον*, *-ψω*, etc., *cut down in front*, like pioneers making a road through a forest; *advance, gain.*

προ-λείπω (see *λείπω*), aor. part. *προλιπών, leave.*

προμηθία, *-ας*, *ἡ* [*προμηθής*], *consideration.*

πρόνοια, *-ας*, *ἡ*, *forethought.*

προνωπής, *-ές*, adj. [*πρό, ὤψ*], *with face bowed forwards, drooping, headlong.*

προπετής, *-ές*, adj. [*προ-πίπτω*], *falling forward, inclined to.*

πρός, prep., (1) gen., *at the hands of, by; in favour of*, 57; in adjurations, *by, in the name of*; (2) dat., *at, near, by, in addition to, upon, on*; (3) acc., *to, towards, against*; *πρὸς βίαν, by force*, 44.

προσ-βαίνω (see *βαίνω*), 2 aor. inf. *προσβῆναι, come to.*

προσ-βάλλω (see *βάλλω*), *lay or cast upon.*

προσ-δέχομαι (see *δέχομαι*), *expect, look for.*

προσ-δοκάω, *-ήσω*, *-εδόκησα*, *expect.*

προσ-εῖπον, 2 aor., no pres., *speak to, address, bid farewell.*

προσ-έοικα (Att. *προσεῖκα*), perf. with pres. signific., inf. *-εικέναι*, perf. pass. in form *προσήγμαι, be like, resemble*, 1063.

προσ-ερρήθην, aor. pass., no pres.; part. *προσρηθείς*; *be bidden farewell.*

προσ-έρχομαι (see *ἔρχομαι*), *approach.*

προσερῶ, fut. (for pres. *προσαγορεύω* or *πρόσφημι* used), *will speak to, accost, address.*

προσ-εύχομαι (see *εὔχομαι*), aor. *-ηυξάμην*, *pray.*

προσ-ζεύγνυμι (see *ζεύγνυμι*), perf. pass. *προσέζευγμαι, fasten to, attach to.*

πρόσθε(ν), adv. and prep. with gen. [*πρό*], *before, former.*

προσθῇς, 2 sing. aor. subj. act. *προστίθημι.*

πρόσ-κειμαι (see *κεῖμαι*), *be added to.*

πρόσ-οδος, *-ου*, *ἡ*, *a coming to, approach.*

προσ-οράω, fut. *-όψομαι* (see *ὁράω*), *behold.*

προσ-πέτομαι, 1aor. προσεπτάμην, *fly towards, sweep upon*, 421.

προσ-πίπτω (collat. poet. form **προσπίτνω**), fut. **-πεσοῦμαι** (see πίπτω), *fall upon; fall down* (kneel) *before.*

προσ-πολέω, *-ήσω, attend upon, be a servant.*

πρόσ-πολος, *-ον*, adj., *serving*; subst., ὁ and ἡ, *an attendant.*

προσ-τίθημι (see τίθημι), *add.*

προστροπή, *-ῆς*, ἡ [προστρέπω], *supplication.*

προσ-τυγχάνω (see τυγχάνω), *fall to one's share, obtain; τὰ προστυχόντα ξένια, the hospitality he chanced to find*, 754.

πρό-σφαγμα, *-ατος, τό, sacrifice.*

προσ-φθέγγομαι, *-φθέγξομαι, speak to, address.*

πρόσφορος, *-ον*, adj. [προσφέρω], *proper, right.*

προσφώνημα, *-ατος, τό* [προσφωνέω], *speech* addressed *to* some one, *voice.*

πρόσω, see πόρσω.

πρόσ-ωπον, *-ου, τό* [πρός, ὤψ], *face, mask*, hence *person* or *character* in play.

προσ-ωφελέω, *-ήσω, help besides, assist, aid.*

προ-τείνω, imp. προὐτεινον, *-τενῶ, -έτεινα, -τέτᾰκα, -τέτᾰμαι, -στάθην, -ταθήσομαι, stretch out.*

προ-τίθημι, aor. προὔθηκα, fut. mid. προθήσομαι (see τίθημι), *lay out* (corpse); *set forth, spread* a meal, 749.

προ-τιμάω (see τιμάω), *hold in honour, regard, respect.*

πρό-φρων, *-ονος*, adj., ὁ and ἡ, *gracious.*

πρῶτα, adv. [neut. acc. pl. of πρῶτος], *first.*

πρῶτος, *-η, -ον*, ord. adj., *first.*

πτερωτός, *-ή, -όν* and *-ός, -όν*, adj. [πτερόω], *winged.*

πτόρθος, *-ου*, ὁ, *branch.*

πυγμή, *-ῆς*, ἡ [πύξ], *boxing.*

Πύθιος, *-α, -ον*, adj., *Pythian, of Pȳthō*, the ancient name of Apollo's oracle at Delphi.

πῠκάζω, *-άσω, ἐπύκᾰσα, πεπύκασμαι, ἐπῠκάσθην, cover, deck.*

πύλη, *-ης*, ἡ, *a gate.*

πῦρ, πῠρός, *τό, fire; thunderbolt*, 5.

πυρά, *-ᾶς*, ἡ, *pyre.*

πύργος, *-ου*, ὁ, *tower.*

πῶλος, *-ου*, ὁ, *steed.*

πῶς; adv., *how? why?* 561.

πως, enclitic particle, indef., *in some* or *any way.*

ῥᾴδιος, *-α, -ον* and *-ος, -ον*, adj., *easy*; comp. ῥᾴων, superl. ῥᾷστος.

ῥέεθρον (poet. for ῥεῖθρον), *-ου, τό* [ῥέω], *stream.*

ῥέζω, ῥέξω, ἔρεξα and ἔρρεξα, pass. only aor. inf., ῥεχθῆναι, *do.*

ῥίπτω, *-ψω*, ἔρριψα, ἔρρῐφα, ἔρριμμαι, ἐρρίφθην and ἐρρίφην, ῥιφθήσομαι, *fling, hurl.*

ῥύομαι, imp. ἐρρυόμην, ῥύσομαι, ἐρρυσάμην, *rescue, save.*

σᾶνίς, *-ίδος, ἡ, tablet.*

σαυτήν, σαυτῷ, etc., see *σεαυτοῦ.*

σάφᾰ, adv. [*σαφής*], *clearly, well.*

σεαυτοῦ, *-τῆς, -τοῦ*, reflex. pron., *thyself*, only in gen., dat., and accus. sing.

σέβας, *τό*, only nom., acc., and voc. [*σέβομαι*], *object of worship.*

σέβομαι, *ἐσέφθην, feel awe, worship, revere.*

σέβω, only pres. and imp., *worship, revere.*

σέθεν, a poet. form of *σοῦ.*

σελήνη, *-ης, ἡ* [*σέλας*], *moon.*

σεμνός, *-ή, -όν*, adj. [*σέβομαι*], *solemn.*

σεύομαι, aor. *ἐσύθην* and *ἐσσύθην*, aor. part. *συθείς, rush.*

σημεῖον, *-ου, τό* [*σῆμα*], *sign, token.*

Σθένελος, *-ου, ὁ, Sthenelos*, father of Eurystheus.

σθένω, only pres. and imperf. [*σθένος*], *have strength.*

σῑγάω, *-ήσω, ἐσίγησα, σεσίγηκα, σεσίγημαι, ἐσιγήθην, σιγηθήσομαι* [*σιγή*], *be silent, hold one's peace; σεσίγηται, is wrapped in silence*, 78 n.

σίδηρος, *-ου, ὁ, iron, knife, sword.*

σῖτος, *-ου, ὁ*, pl. *σῖτα, food.*

σιωπάω, *-ήσομαι, ἐσιώπησα, σεσιώπηκα, be silent.*

σκάφος, *-ους, τό, boat.*

σκληρός, *-ά, -όν*, adj., *hard.*

σκοτεινός, *-ή, -όν*, adj. [*σκότος*] *dark.*

σκότιος, *-α, -ον* and *-ος, -ον*, adj. [*id.*], *dark, secret.*

σκυθρ-ωπός, *-όν* and *-ή, -όν*, adj. [*σκυθρός, ὤψ*], *dismal, downcast.*

σκύφος, *-ου, ὁ, goblet.*

σμικρόν, adv. [*σμικρός* = *μικρός*] *a little.*

σός, *σή, σόν*, poss. adj. [*σύ*], *thy, thine.*

σοφία, *-ας, ἡ* [*σοφός*], *wisdom.*

σοφός, *-ή, -όν*, adj., *skilful, clever, wise, cunning* (of artists); subst., *a philosopher*, 58; comp. *-ώτερος.*

σοφῶς, adv. [*σοφός*], *cleverly, cunningly.*

σπάνιος, *-α, -ον*, adj., *rare.*

Σπάρτη, *-ης, ἡ, Sparta* in Laconia.

σπείρω, *σπερῶ, ἔσπειρα, ἔσπαρμαι, ἐσπάρην, σοῦ; ὁ σπείρων σε, thy father.*

σπέρχω, *-ξω*, aor. p. *ἐσπέρχθην*, *drive, hasten, hurry* (trans.); mid. *hurry* (intrans.), *be hasty and angry*, 256.

σπλάγχνα, *-ων, τά, vitals, heart.*

σπονδή, *-ῆς, ἡ* [*σπένδω*], *libation.*

σπουδή, *-ῆς, ἡ* [*σπεύδω*], *eagerness, concern for* (with gen.); *σπουδὴν ἔχων, being concerned about*, 1014.

στᾰτίζω (poet. for *ἵστημι*), *place, station.*

στέγη, -ης, ἡ, *roof, dwelling, house.*

στέγος, -ους, τό, = στέγη.

στείχω, -ξω, ἔστειξα, *go, come.*

στέλλω, στελῶ, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἐστάλην, σταλήσομαι, *send, arrange; ναυκληρίαν, make a voyage*, 113.

στεναγμός, -οῦ, ὁ [στενάζω], *groaning, moaning.*

στενάζω, -ξω, ἐστέναξα [freq. of στένω], *lament.*

στένω, only pres. and imp., *mourn, make moan, mourn for.*

στερέω, στερῶ, ἐστέρησα, ἐστερήθην, ἐστέρημαι, 2 aor. part. pass. στερείς, *deprive, bereave.*

στέρνον, -ου, τό, *breast.*

στέφᾰνος, -ου, ὁ [στέφω], *garland.*

στέφω, -ψω, ἔστεψα, ἔστεμμαι, ἐστέφθην, *crown, garland.*

στολή, -ῆς, ἡ [στέλλω], *equipment, raiment, garb.*

στολμός, -οῦ, ὁ [στέλλω], *raiment, vesture.*

στόμα, -ατος, τό, *mouth.*

στρωφάω (freq. of στρέφω), *turn about constantly;* mid., *move about.*

στυγέω, -ήσω, ἐστύγησα, aor. pass. ἐστυγήθην, *hate;* στυγούμενος, *hateful*, 62.

στυγνός, -ή, -όν, adj. [στυγέω], *abhorred, hateful, sullen.*

σύ, σέ, σοῦ, σοί, pers. pron. [cf. Lat. *tu*], *thou.*

συγ-γενής, -ές, adj. [σύν, γενέσθαι], *akin.*

συγγνωστός, -ή, -όν, verb. adj. of συγγιγνώσκω, *pardonable.*

συγ-κάμνω, -καμοῦμαι, συνέκαμον, *sympathize.*

σύγ-κᾰσις, -ιος, ὁ and ἡ, *brother, sister.*

συγ-κλίνω (see κλίνω), fut. pass. συγκλιθήσομαι, *lay by the side of, unite.*

συ-ζεύγνυμι (see ζεύγνυμι), *unite.*

σύζῠγος, -ον, adj. [συζεύγνυμι], *united*, esp. *wedded;* subst., ὁ and ἡ, *consort, wife.*

σύζυξ -ῠγος, ὁ and ἡ, = σύζυγος, 921.

συθείς, see σεύομαι.

συμ-βάλλω, fut. -βαλῶ (see βάλλω), *throw* or *bring together;* σ. ἀγῶνα, *engage in a conflict*, 504, etc.

σύμ-μετρος, -ον, adj. [μέτρον, *measure*], *fitting, opportune;* adv., **-ως**, *in due time*, 26.

συμ-ποιμαίνομαι, *herd with.*

συμπότης, -ου, ὁ [συμπίνω], *feaster* (one who *drinks with*).

συμ-φέρω, fut. συνοίσω (see φέρω), *bear with.*

συμφορά, -ᾶς, ἡ [συμφέρω], *an event, chance*, usu. *misfortune;* but *good fortune*, 1155.

σύν (**ξύν**), prep. with dat., *along with, together with.*

συν-άπτω, -άψω, -ῆψα, perf. pass. -ῆμμαι, *join;* σ. μάχην, *join in battle with.*

συνδυάς, -άδος, ἡ, fem. adj., *paired, wedded.*

συν-έχω, -έξω, etc. (see ἔχω), *hold together, have at the same time, together,* in tmesis, 901.

συν-ήθης, -ες, adj. [ἦθος], *customary.*

συν-θάπτω, -ψω, etc. (see θάπτω), *bury with* or *together.*

συν-νῑκάω, -ήσω, etc. (see νικάω), *conquer at the same time, along with.*

συν-οικέω, -ήσω (see οἰκέω), *dwell with.*

συν-οφρυόομαι, -ώσομαι, pf. pass. -ωφρύωμαι, *knit the brow, frown.*

συν-τλάω, 2 aor. *συνέτλην*, *endure with.*

σῡρίζω, -ίξομαι, ἐσύριξα [σύριγξ], *play on pipe, pipe.*

σφᾰγή, -ῆς, ἡ [σφαγῆναι], *slaughter* by cutting the throat.

σφάγιον, -ου, τό [*id.*], usu. pl. **σφάγια**, *victim* offered in sacrifice.

σφάλλω, -αλῶ, ἔσφηλα, ἔσφαλμαι, ἐσφᾴλην, σφᾰλήσομαι, *deceive.*

σφε, pers. pron., acc., *him, her, them.*

σφῦρόν, -οῦ, τό, *ankle, pastern.*

σφῷν, for σφῶιν, dat. of σφώ (σφώ), dual of σύ, *you two.*

σχέτλιος, -α, -ον and -ος, -ον, adj. [σχεῖν, fr. ἔχω], *enduring, resolute, miserable, cruel.*

σχῆμα, -ατος, τό [σχεῖν, *id.*], *appearance, form.*

σῴζω, σώσω, ἔσωσα, σέσωκα, σέσωσμαι and σέσωμαι, ἐσώθην, σωθήσομαι, *preserve, save, keep.*

σῶμα, -ατος, τό, *body.*

σωτήρ, -ῆρος, ὁ [σῴζω], *saviour, deliverer.*

σωφρόνως, adv. [σώφρων], *in a modest manner.*

σώφρων, gen. -ονος, adj., ὁ and ἡ, *modest, pure.*

τάλας, -αινᾰ, -αν, gen. -ᾰνος, -αίνης, -ᾰνος, adj. [τλάω], *miserable.*

τᾰ́ν, by crasis for τοι ἄν.

τάσσω, -ξω, ἔταξα, τέτᾰχα, τέταγμαι, ἐτάχθην and ἐτᾰ́γην, ταχθήσομαι, τετάξομαι, *appoint.*

ταφήσεται, fut. pass. of θάπτω, *q.v.*

τᾰ́φος, -ους, τό, *grave, burial.*

τάφρος, -ου, ἡ, *trench.*

τάχα, adv. [ταχύς], *soon, quickly;* τάχ' ἄν, *perhaps,* 1101.

ταχύνω, -ῠνῶ [ταχύς], *hasten* (trans.), *speed.*

-τε, enclitic conj., *and;* τε ... καί (τε), *both ... and.*

τέγγω, τέγξω, ἔτεγξα, aor. pass. ἐτέγχθην, *wet, bedew.*

τέθρ-ιππος, -ον, adj., *with four horses;* subst., τέθριππον (sc. ἅρμα), τό, *four-horse chariot,* 428.

τείρω, only pres. and imperf., *wear* (away), *vex*.

τεκμαίρομαι, -μαροῦμαι, ἐτεκμηράμην [τέκμαρ], *conjecture, conclude* (*i.e.* come to a conclusion).

τέκνον, -ου, τό [τίκτω], *child*.

τέκτων, -ονος, ὁ, *craftsman, artist, maker*.

τελευτάω, -ήσω, ἐτελεύτησα, τετελεύτηκα, τετελεύτημαι, ἐτελευτήθην [τελευτή], *bring to accomplishment, perform*.

τελέω, τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην [τέλος], *bring to an end, fulfil*; πάντα τετέλεσται, *all is over*, 131.

τέλος, -ους, τό, *end*.

τέμνω, τεμῶ, ἔτεμον, τέτμηκα, τέτμημαι, ἐτμήθην, τμηθήσομαι, fut. perf. τετμήσομαι, *cut*.

τέραμνα, -ων, τά (rarely sing.), *halls*.

τέρμα, -ατος, τό, *end, goal*.

τερπνός, -ή, -όν, adj. [τέρπω], *pleasant*.

τέρπω, τέρψω, ἔτερψα, aor. pass. ἐτέρφθην, *delight*; mid., *take delight*.

τέρψις, -εως, ἡ [τέρπω], *delight*.

τετραρχία, -ας, ἡ, *a tetrarchy*, one of four divisions of a country, 1154 n.

τέτρωρος, -ον (for τετράορος), adj. [τετρα-, ἀείρω], *yoked four together, with four* (horses).

τέχνη, -ης, ἡ, *art, craft*.

τῇδε, adv. [fr. ὅδε, sc. ὁδῷ], *in this way, thus, here*.

τηλῑκόσδε, -ήδε, -όνδε, adj., *so very, so much, of such an age*.

τί [acc. sing. n. of τίς as adv.], *why?*

τίθημι, θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην, τεθήσομαι, *arrange, order*; *reckon*, 1037; often used as a factitive verb, *to make*; e.g. τιθέναι ἄπαιδα, *to make childless*; νόμον τιθ., *lay down a law*, 57.

τίκτω, τέξομαι, ἔτεκον, τέτοκα, *bear, be father* or *mother of*; ὁ τεκών, *father*; ἡ τεκοῦσα, *mother*.

τῑμάω, -ήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην, τιμηθήσομαι [τιμή], *honour*.

τῑμή, -ῆς, ἡ [τίω], *honour, prerogative*.

τίμιος, -α, -ον and -ος, -ον, adj. [τιμή], *precious*; comp. τιμιώτερος.

τιμωρέω, -ήσω, etc. [τιμωρός], *take vengeance on*, acc.; with double acc., 733.

Τῑρύνθιος, -α, -ον, adj., *of Tiryns*, a very ancient city in Argolis.

τις, τι, gen. τινός or του, indef. pron., *some one, any one*; adv. acc., τι, *in any way at all*; οὔ τι πάντες, *in no wise all*, 210.

τίς, τί, gen. τίνος or τοῦ, interrog. pron., *who? which? what?*

[τλάω] not in pres., *τλήσομαι*, 2 aor. *ἔτλην*, imper. *τλῆθι*, *endure, have the heart to.*

τλήμων, *-ονος*, ὁ and ἡ, adj., *unhappy.*

τλητός, *-ή*, *-όν*, verb. adj. [τλάω], *endurable.*

τοι, particle of emphasis, *truly, be assured, assuredly, surely;* (confidential) *let me tell you.*

τοι-γάρ, particle, *wherefore.*

τοῖος, *-α*, *-ον*, dem. pron., poet. for *τοιοῦτος, of such a kind, such.*

τοιόσ-δε, *-άδε*, *-όνδε*, dem. pron. [τοῖος], *such as this.*

τοιοῦτος, *-αύτη*, *-οῦτο*, dem. pron., *of such a kind, such.*

τόκος, *-ου*, ὁ [τεκεῖν], *bringing forth* of children; *τ. σός, the birth of thy children.*

τολμάω, *-ήσω*, *ἐτόλμησα*, *τετόλμηκα*, *τετόλμημαι*, *ἐτολμήθην* [τόλμα], *dare, be brave, have the heart to, bring oneself to.*

τολμή, *-ῆς*, ἡ, *courage, daring.*

τομαῖος, *-α*, *-ον* and *-ος*, *-ον*, adj. [τομή, τέμνω], *cut, severed.*

τοξ-ήρης, *-ες*, adj. [τόξον], *with a bow.*

τόξον, *-ου*, τό, *bow;* in pl., *bow and arrows.*

τόπος, *-ου*, ὁ, *place, region.*

τοσόσ-δε, *-ήδε*, *-όνδε*, dem. pron. [τόσος], *so great.*

τοσοῦτος, *-αύτη*, *-οῦτο*, dem. pron. [*id.*], *so great.*

τότε, adv., *then, at that time.*

τοῦ, gen. of (1) ὁ, or (2) *τίς.*

του, gen. of *τις.*

τράπεζα, *-ης*, ἡ, *table, food.*

τρέπω, *-ψω*, *ἔτρεψα* and *ἔτραπον*, *τέτροφα*, *τέτραμμαι*, *ἐτρέφθην* and *ἐτράπην*, *turn.*

τρέφω, *θρέψω*, *ἔθρεψα*, *τέτροφα*, *τέθραμμαι*, *ἐτράφην* (rarely *ἐθρέφθην*), *breed, rear, keep.*

τρέχω, *δραμοῦμαι*, *ἔδραμον*, *δεδράμηκα*, *δεδράμημαι*, *run.*

τρέω, *τρέσω*, *ἔτρεσα*, *tremble.*

τρίτος, *-η*, *-ον*, ord. adj. [τρεῖς], *third.*

τρίχα, see *θρίξ.*

τρόπος, *-ου*, ὁ [τρέπω], *way, manner.*

τυγχάνω, *τεύξομαι*, *ἔτυχον*, *τετύχηκα*, *happen;* (with gen.) *meet with, find, obtain, win, gain.*

τύμβος, *-ου*, ὁ, *tomb.*

τῠραννίς, *-ῖδος*, ἡ [τύραννος], *royal estate, sovereignty.*

τῠραννος, *-ου*, ὁ and ἡ [for κοίρανος], *lord, sovereign.*

τύραννος, *-ον*, adj. [*id.*], *royal.*

τῠχη, *-ης*, ἡ, *fortune, hap.*

ὑβρίζω, *-ιῶ*, *ὕβρῐσα*, *ὕβρῐκα*, *ὕβρισμαι*, *ὑβρίσθην*, *ὑβρισθήσομαι* [ὕβρις], *be insolent, insult.*

ὕδωρ, *-ατος*, τό, *water.*

ὑλακτέω, *-ήσω*, *howl.*

ὑμεῖς, *-ᾶς*, *-ῶν*, *-ῖν*, pers. pron. used as pl. of *σύ, you, ye.*

ὑμέναιος, -ου, ὁ [Ὑμήν, *god of marriage*], *marriage song.*

ὕμνος, -ου, ὁ, *hymn, song.*

ὑπ-ακούω (see ἀκούω), aor. ὑπήκουσα, *hear, answer.*

ὑπέρ, prep., (1) gen. *above, for, on behalf of;* (2) acc. *over, beyond.*

ὑπερ-αλγέω, -ήσω (see ἀλγέω), *grieve for*, with gen.

ὑπερ-βάλλω (see βάλλω), *pass beyond* or *within, surpass;* τὴν ὑπερβεβλημένην γυναῖκα, *the woman that surpasseth her.*

ὑπερ-θνῄσκω (see θνῄσκω), aor. inf. ὑπερθανεῖν, *die for*, with gen.

ὑπό, prep., (1) gen. *by means of, by* (agent); (2) dat. *under, beneath, down in*, 1009; (3) acc. *down to.*

ὑπο-βάλλω (see βάλλω), *put to secretly.*

ὑπο-ρράπτω, -ψω [ῥάπτω, *stitch*], *subjoin*; λόγον, 538.

ὑπο-στρέφω, -ψῶ, -έστρεψα, -εστρέφθην, -έστραμμαι, *return.*

ὑπουργέω, -ήσω, ὑπούργησα, ὑπούργηκα, perf. pass. ὑπούργημαι [ὑπουργός], *do service to* (dat.); ὑ. χάριν, *do kind service to*, 842.

ὕστατος, -η, -ον, adj., superl. of ὕστερος, *last.*

ὑφ-ίημι (see μεθίημι), perf. part. mid. ὑφειμένος; *send down* or *under;* in mid., *undertake.*

ὑφ-ίστημι (see ἵστημι), 2 aor. ὑπέστην, tr. tenses, *place under;* intr. tenses and mid., *undertake.*

ὑψί-κομος, -ον, adj. [ὕψι, adv., *aloft*, κόμη], *with towering foliage.*

φαίνω, φᾰνῶ, ἔφηνα, πέφαγκα (2 perf. πέφηνα, *I have appeared*), *show;* mid. and pass. **φαίνομαι**, φανοῦμαι, ἐφηνάμην, πέφασμαι, ἐφάνθην and ἐφᾰ́νην, φανήσομαι, *appear.*

φάος, -ους, τό (cont. **φῶς**, see below), *light.*

φάρμᾰκον, -ου, τό, *drug, remedy.*

φάσκω, only in pres. and imperf. [cf. φημί], *say, allege.*

φάσμα, -ατος, τό [φαίνω], *phantom.*

φάτνη, -ης, ἡ, *manger.*

φέγγος, -ους, τό, *light.*

φείδομαι, φείσομαι, ἐφεισάμην, *spare* (gen.).

Φεραῖος, -α, -ον, adj., *of Phĕrai.*

Φέρης, -ητος, ὁ, *Pheres.*

φέρω, οἴσω, ἤνεγκον, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην, ἐνεχθήσομαι and οἰσθήσομαι, *bear; bear out to burial;* (of road) *lead;* verbal **οἰστέον**, *one must bear*, 739.

φεῦ, interj., *alas!* (expressing disgust), *bah! faugh!* φεῦ φεῦ, *pooh, pooh!* 727.

φεύγω, φεύξομαι, ἔφῡγον, πέφευγα, *flee, escape from*, with acc.

φήμη, -ῆς, ἡ [cf. *φημί*], *utterance.*

φημί, *φήσω*, ἔφησα, *say.*

φθάνω, *φθήσομαι* (rarely *φθασω*), ἔφθᾱσα, *get before, anticipate, be too quick* or *soon.*

φθίνω, *φθίσομαι*, perf. ἔφθῐμαι, plpf. *ἐφθίμην* used as aor. (whence part. *φθίμενος, dead*), *perish.*

φθιτός, -ή, -όν, verb. adj. [*φθίω* = *φθίνω*], *dead.*

φθόνος, -ου, ὁ, *envy, spite.*

φῐλέω, -ήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλήθην, φιλήσομαι, *love.*

φῐλία, -ας, ἡ [φιλέω], *love, affection.*

φίλιος, -α, -ον and -ος, -ον, adj. [*id.*], *loving* (not *dear*).

φῐλό-ξενος, -ον, adj., *hospitable.*

φίλος, -η, -ον, adj., *loved, dear, friendly ;* comp. *φίλτερος*, superl. *φίλτατος* ; subst., m., a *friend.*

φῐτύω, -ύσω, ἐφίτευσα, *produce, beget, have* (children).

φλόξ, φλογός, ἡ, *flame ; flaming bolt,* 4 ; *fumes* of wine, 758.

φοβέω, -ήσω, ἐφόβησα, *terrify ;* mid. and pass. **φοβοῦμαι**, -ήσομαι, ἐφοβήθην, πεφόβημαι, *fear for myself, dread, fear.*

φόβη, -ης, ἡ, *hair, mane, foliage.*

Φοῖβος, -ου, ὁ, *Phoebus, the Bright One,* ep. of Apollo.

φοιτάω, -ήσω [φοῖτος], *go to and fro, visit (often).*

φονεύς, -έως, ὁ [*φονεύω*], *murderer.*

φόνιος, -α, -ον and -ος, -ον, adj. [*φόνος*], *bloody.*

φράζω, φρασω, ἔφρᾰσα, πέφρᾰκα, πέφρασμαι, ἐφράσθην (mid.), *tell, show.*

φρήν, φρενός, ἡ, *mind, heart, spirit, sense ;* and in pl.

φρονέω, -ήσω, etc. [φρήν], *think, be disposed, be sensible* (with or without εὖ), 303 ; but εὖ φρονεῖν, *be well disposed to,* 210.

φροντίζω, -ιῶ, ἐφρόντῐσα, πεφρόντῐκα, *think, consider ;* πεφροντικός, perf. pass. neut. used adverbially, *thoughtfully.*

φροῦδος, -η, -ον and -ος, -ον adj. [πρό, ὁδός], *gone.*

φρουρέω, -ήσω, ἐφρούρησα, ἐφρούρηθην [φρουρός], *watch, watch for.*

Φρύξ, Φρῠγός, ὁ, a *Phrygian.*

φῠλάττω, -ξω, ἐφύλαξα, πεφύλᾰχα, πεφύλαγμαι, ἐφυλάχθην, *watch, watch for, guard.*

φύρω, φύρσω, ἔφυρσα, ἐφύρθην, p. p. p. πεφυρμένος ; *mix dry with wet ; drench.*

φῦσις, -εως, ἡ [φύω], *nature, hue.*

φῠτεύω, -σω, ἐφύτευσα, ἐφῠτεύθην, πεφύτευμαι [φυτόν], *beget.*

φύω, φῦσω, ἔφῡσα, tr. *beget, get, produce ;* ὁ φύσας, *father* ; intr. perf. πέφυκα, *I am by nature ;* 2 aor. ἔφυν, intr., *I was born.*

φώς, *φωτός*, ὁ, *man, husband.*

φῶς, *φῶτος*, *τό* [cont. fr. *φάος*], *light.*

χαίρω, *-ήσω*, *ἐχαρην*, *κεχάρηκα*, *rejoice; χαίροντες*, 272 n.; *χαῖρε, farewell, hail! welcome!*

χαίτη, *-ης*, ἡ, *hair.*

χᾰλῑνός, *-οῦ*, ὁ [*χαλάω*], *bit.*

Χάλυβος, *-ου*, ὁ, usu., **Χάλυψ**, *-ῠβος*, ὁ, one of the *Chalybes*, a nation in Pontus famous for working steel, 980.

χᾰρά, *-ᾶς*, ἡ [*χαίρω*], *joy.*

χᾰ̆ρις, *-ιτος*, ἡ, *favour, gratitude, thanks; ἀπόμνησαι χάριν, remember to be grateful*, 299.

Χᾰ́ρων, *-ωνος*, ὁ, *Charon*, the ferryman of the Styx.

χείρ, *χειρός*, ἡ, *hand.*

χέλῠς, *-ῠος*, ἡ, *tortoise, lyre*, because Hermes made the first lyre by stretching strings across a tortoise-shell, 447.

χέρνιψ, *-ῐβος*, ἡ [*χείρ, νίπτω, wash*], *lustral water, holy water.*

χηρεύω, *-εύσω*, etc. [*χῆρος*], *be widowed.*

χῆρος, *-α, -ον*, adj., *widowed.*

χθόνιος, *-α, -ον* and *-ος, -ον* adj. [*χθών*], *of the under world.*

χθών, *-ονός*, ἡ, *earth.*

χολόω, *-ώσω* [*χόλος*], *make angry;* aor. part. pass. *χολωθείς.*

χορεύω, *-εύσω*, *ἐχόρευσα*, *κεχόρευμαι*, *dance.*

χορός, *-οῦ*, ὁ, *dance;* the *chorus* in a play.

χόρτος, *-ου*, ὁ, *food.*

χράομαι, *χρήσομαι*, *ἐχρησάμην*, *κέχρημαι*, *ἐχρήσθην*, *use; take* as judge, 801.

χρειά, *-ᾶς*, ἡ [*χράομαι*], *use, need.*

χρή, imp. *χρῆν* and *ἐχρῆν*, fut. *χρήσει, it is necessary* (where possible, translate by *ought* or *must*); neut. part. indecl. *χρεὼν*, *χρεών* (*ἐστι*) = *χρή.*

χρῆμα, *-ατος*, *τό* [*χράομαι*], *a thing that one uses, a thing;* adv. acc. *τί χρῆμα, for what thing*, i.e. *why*, 512.

χρηστός, *-ή, -όν*, verb. adj. of *χράομαι, good, worthy.*

χρόνος, *-ου*, ὁ, *time; χρόνῳ, in time, some day*, 1036.

χρώς, *χρωτός* (*χροός*), *χρωτί* (*χροΐ, χρῷ*), *χρόα*, ὁ, *flesh.*

χῶμα, *-ατος*, *τό*, *mound, barrow, tomb.*

χώρις, adv. and prep. with gen., *apart from, distinct*, 528.

ψέγω, *ψέξω*, *ἔψεξα*, *blame.*

ψευδής, *-ές*, adj. [*ψεύδομαι*], *false.*

ψεύδω, *ψεύσω*, *ἔψευσα*, *ἔψευσμαι*, *ἐψεύσθην*, *ψευσθήσομαι*, *deceive;* esp. mid. **ψεύδομαι**, *-σομαι*, *ἐψευσάμην*, *ἔψευσμαι*, *lie, speak falsely, deceive.*

ψῡχ-ᾰγωγός [*ψυχή, ἄγω*], *one who brings up souls from the dead.*

ψῡχή, *-ῆs, ἡ, soul, life.*

ψῡχο-πομπόs, *-όν*, adj. [ψυχή, πέμπω], *escorting* or *guiding souls.*

ψῡχορρᾰγέω, *-ήσω* [ψυχή, ῥήγνυμι], *let one's life break forth, breathe one's last.*

ψῡχρόs, *-ά, -όν*, adj. [ψύχω], *cold.*

ὦ, interj., *oh!* (of pity) *ah!*

ὧδε, adv., *thus.*

ὤμοι, for ὦ μοι, interj., *ah me! woe's me!*

ὠμόs, *-ή, -όν*, adj., *savage, cruel.*

ὤν, part. of εἰμί.

ὦναξ, by crasis for ὦ ἄναξ

ὠνέομαι, *ὠνήσομαι, ἐπριάμην, ἐώνημαι, ἐωνήθην, buy.*

ὥρα, *-as, ἡ* [cf. Lat. *hora*], *season.*

ὡραῖος, *-α, -ον*, adj. [ὥρα], *timely, ripe, of full age.*

ὡs, (i.) adv., (1) *so, thus,* with accent, ὥs; (2) *as, as though.* (ii.) conj., (1) *that;* ὡs ἄν, introd. final clause, 740 n.; (2) *for, because.*

ὥσ-περ, adv., *even as, as.*

ὥσ-τε, conj. consecutive, *so that, so as,* with inf.; *and so,* with indic.

ὠφελέω, *-ήσω, ὠφέλησα, -ηκα, ὠφέλημαι, -ήθην, -ηθήσομαι, benefit, help.*

ὤφελον, aor. of ὀφείλω.

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